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PAPERS ON INDIAN REFORM.

THE WOMEN OF INDIA

AND

WHAT CAN BE DONE FOR THEM.

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free;
If she be small, slight-natured, miserable,
How shall men grow?"

Tennyson.

he longer one lives, observes, and thinks, the more deeply does he feel that is no community on the face of the earth which suffers less from political and more from self-inflicted or self-accepted or self-created, and therefore able evils, than the Hindu community!!"

Rajah Sir T. Madhava Row, K. C. S. I.

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82
83
90
101
108
109
113
116
122
125
130
135

Xa2
H
1273

CONTENTS.

	Page
TRODUCTION	1
OMAN IN HINDU LITERATURE	4
ESENT EXCELLENCIES AND DEFECTS OF INDIAN WOMEN ...	9
E CAUSE OF FEMALE DEGRADATION AND ITS CONSEQUENCES ...	16
TISFACTION WITH THE PRESENT STATE OF THINGS	18
MALE EDUCATION	19
THE EDUCATION NEEDED	25
PHYSICAL EDUCATION	29
PRIMARY EDUCATION	32
MIXED SCHOOLS	35
SECONDARY EDUCATION	37
MISSION BOARDING SCHOOLS	43
ZENANA OR HOME TEACHING	46
DIAN MARRIAGE CUSTOMS	54
EARLY MARRIAGES	55
INTERMARRIAGE	70
ASTROLOGY	72
MARRIAGE EXPENSES	73
OBJECTIONABLE MARRIAGE CUSTOMS	77
POLYGAMY	81
WOMEN MARRIED TO GODS	82
HINDU FAMILY SYSTEM	83
USION OF INDIAN WOMEN	90
Y TO A WIFE	101
ERATURE FOR WOMEN	108
WHAT HAS BEEN DONE	109
WANTS TO BE SUPPLIED	113
OWS	116
SATI, OR WIDOW BURNING	122
LEGISLATIVE MEASURES	125
REMEDIES WITHIN THE POWER OF THE PEOPLE	130
CLUDING REVIEW	135

PREFACE.

:E following pages are intended primarily for educated-Indians are seeking the social and moral elevation of their country; secondarily, for Europeans and Americans interested in the cause.

will be seen that they consist largely of extracts. Foreigners, rule, have no access to Hindu home life: Indians must ish the evidence regarding its character, and they are mainly ed in proof of any statements made.

ie compiler has followed the course of an advocate in pleading se before a court of justice. He supports his arguments by nces to such and such authorities. The continuity is thus n; but it will weigh more with the judge than a mere rhetori- ppeal.

n attempt has been made to assist educated Hindus in forming own judgments by laying before them the opinions expressed me of the most intelligent of their countrymen.

ferences are given to the longer quotations. The following s, it will be seen, have chiefly furnished the materials:

ild Widow, The. Sir W. W. Hunter.

ughters of India, The. E. J. Robinson. Nisbet.

nestic Manners and Customs of Hindus. Ishuree Das.

ucation in India, Review of. Sir A. Croft. Calcutta.

ndu Family, Essays on the. B. Mullick. Newman.

ndu Life, Sketches of. Devendra N. Das. Chapman and Hall.

ndus as they are. S. C. Bose. Newman.

dian Epic Poetry. Sir Monier Williams. Williams and Newgate.

dian Evangelical Review. Traill, Calcutta.

dian Magazine. Kegan Paul, French & Co.

do-Aryans. 2 Vols. Dr. Rajendralala Mitra. Newman.

fant Marriage and Enforced Widowhood. B. M. Malabari. Bombay.

Do. *Papers relating to.* Sel. Record, Gov. India.

Influence of Christianity on Women. Dr. Kay, Calcutta, 18
Madras Christian College Magazine. Stock.
Manners and Customs of People of India. Dubois, Higginbc
Manu, Ordinances of, By Burnell. Trübner.
Metrical Translations from the Sanskrit. Dr. J. Muir, Trü
Position of Women in India. D. E. Gimi. Bombay.
Punjab Ladies' Missionary Conference Report, 1882.
Review of Hindu Law and Custom. R. Ragunath Row, H botham.
Sanskrit Texts. Dr. J. Muir, Trübner.
Speeches on Hindu Marriage Customs. Calcutta.
Tamil Wisdom. E. J. Robinson. Wesleyan Con. Office.
Widows, Marriage of Hindu. Iswara Chandra Vidyasa Sanskrit Press, Calcutta.
Zenana Mission, Speech on. Sir Monier Williams, Seely.

Indian Newspapers have also furnished many quotations.

MADRAS, *November,* 1888. J. MUR

THE WOMEN OF INDIA,

AND

WHAT CAN BE DONE FOR THEM.

INTRODUCTION.

ɔME years ago, female education was the favourite subject of ys; it was discussed in every debating society. The attention lucated Hindus is now largely transferred to politics. A sup- d Golden Age is to be brought back by means of representative tutions.

here is also a change in another respect. Formerly "domestic rm" was advocated. Now there is a spirit of false patriotism ad, which extols everything Indian as excellence itself, and lemns everything foreign as the opposite.

ıe outlook would be discouraging were it not that there is a l band of enlightened men who are not satisfied with the ent state of things, and are making earnest efforts to bring t a change. While friendly to the gradual introduction of esentative government, they consider that there are other ms still more necessary for the well-being of the country. It opeful sign that *The Hindu*, the most influential Native journal ɔuth India, should express sentiments like the following :—

Supposing that we obtain to-morrow the full measure of ty that we pray for, will that be enough to make the Indians lly as well as numerically a great nation? . . . . . Certain cal privileges will not alone bring about this grand consum- ɔn: there must be an earnest and steady work in the field cial as well as political reform. A radical change is necessary any of our customs and institutions. . . . . But there is one which is a standing hindrance to reforms of every kind, if that is remedied the natural aptitudes of the nation will ve an unchecked stimulus towards development in all tions. We mean the present degraded condition of our en. We do not sympathize with those who exaggerate our l evils in order to impart importance to their own suggestions. t will be no patriotism but foolish and ruinous vanity to assert women in India are now in that condition which enables them her countries to exert vast influence on the character and life

of the nation as well as of the individual. The hard and unreas able marriage laws, their seclusion and their ignorance have m them entirely unfit for the exercise of that elevating and chast ing privilege which is theirs by nature. The character of nation is formed by its youths, and the character of the you is formed at home by their mothers. . . . If our country should produce its patriots, warriors and statesmen, our moth should receive a different training and should be given a dif ent lot, from what are deemed to be appropriate to them present. The kitchen would cease to be their world, the pri should cease to be their moral preceptors; cruel marriage b should cease to rob them of their youth, and their minds sh be opened by a high and liberal education. . . . Let all of us do best to elevate their status by giving them a wider sphere of perience, by making their lot less oppressive and more free, an duly recognising their power in the formation of the characte the nation." 28*th Sept.* 1888.

The following pages are, to a large extent, an expansion of foregoing editorial, entering into details, and offering suggest under each head. Opinions will differ with regard to some poi but there are important changes which all intelligent men will de to be necessary.

As Europeans have few opportunities of becoming acquai with Native home life, the quotations will, as far as possibl made from Indian writers, well acquainted with the facts.

The true "friends of India" are not those who flatter h perfect, and invent specious excuses for all her follies; but t who urge her onward in the path of reform. No human bei perfect, and it would be absurd to suppose that a nation of w only one in 25 can read possesses that quality.

Every encouragement should be given to those who are st gling against fearful odds for the elevation of their country. All should do what they can, even though it were only like the little squirrel in the Indian legend, bringing a handful of sand for Rama's bridge.

Main Aim of Paper.—The great object is not to discuss legislative changes, though these are important in their place; but to urge the reader to adopt certain measures in his own family for which the sanction of Government is not required. There is a Chinese proverb that the way to cleanse a town is for every man to sweep before his own door. If every head of a family acted on this principle, the whole nation would soon be reformed.

The Importance of Home.—The common idea is that the rich and great are happy: often the reverse is the case. An Afghan proverb says, that "the sleep of a king is on an ant-hill." Wealthy Zemindars who spend their time in idleness and debauchery, are,

many cases, miserable men. Happiness depends far more upon the home than anything else, and it may be enjoyed by the poorest as well as by the richest. Burns, the Scottish poet, gives an exquisite picture of the domestic happiness of a poor labouring peasant. On his return home in the evening, his little children, with great noise and glee, come out to meet him; his cottage is clean; he is welcomed by the smile of his wife; and with his infant prattling on his knee, he forgets all his cares and toil.

Sir Monier Williams says:

"There exists no word that I know of in any Indian language exactly equivalent to that grand old Saxon monosyllable 'home;' that little word which is the key to our national greatness and prosperity. Certainly the word Zenana—meaning in Persian 'the place of women'—cannot pretend to stand for 'home' any more than the Persian Mardana, 'the place of men' can mean 'home.' For home is not a mere collection of rooms, or even a mansion, however stately, where male relatives are aggregated on one side, and female on the other; home is not a place where women merge their personal freedom and individuality in the personality of the men; still less is home a place where husbands and wives do not work, talk, and eat together on terms of equality, or where daughters and child widows are kept in gross ignorance, and made to do the work of household drudges. Rather is it a hallowed place of rest and of trustful intercourse, where husbands and wives, brothers and sisters, male and female relatives and friends, gather together round the same hearth in loving confidence and mutual dependence, each and all working together like the differently-formed limbs of one body, for the general good and for the glory of the great Creator who created them."*

Not long ago Dewan Bahadur R. Raghoonath Rao said mournfully at a public meeting in Madras, "*We have* NOW *no homes.*"

It is admitted that the seclusion of women applies only to certain classes, and that Hindu families enjoy some amount of happiness. All that is urged is that changes might be made which would lessen the misery of some members of the family, and greatly increase the happiness of others.

The Position of Women a Test of Civilization.—"When we are seeking," says Gladstone, "to ascertain the measure of that conception which any given race has formed of our nature, there is, perhaps, no single test so effective as the position which it assigns to women. For, as the law of force is the law of the brute creation, so, in proportion as he is under the yoke of that law, does man approximate to the brute; and in proportion, on the other hand, as he has escaped from its dominion, is he ascending into the higher sphere of being, and claiming relationship with Deity."

Amongst savages, women do all the hard work; men, when they

* *Addresses*, pp. 50, 51.

are not fighting or hunting, are smoking, drinking, or sleeping. The other extreme is in enlightened countries, where women are educated and treated with respect. The position of women in India, like the position of India in the scale of civilization, lies midway between these two extremes.

An inquiry will now be made into the condition of Indian women, and the means which may be adopted for their improvement.

WOMAN IN HINDU LITERATURE.

Some account of this will help to explain the condition of women in past times, as well as to show the influences which have contributed to the present state of things. The field is of vast extent, much of it yet unexplored. Only a few extracts, believed to be typical, can be given. Hindu literature, however, bristles with contradictions, and possibly other passages might be quoted of a directly opposite character.

The Vedas.—Dr. Muir, in his *Sanskrit Texts*, does not point out any hymns going into detail regarding the position of women: it can be inferred only from incidental references. He says, "There are in the hymns traces of the existence of polygamy, though it was no doubt the exception and monogamy the rule." A Rishi is mentioned who married all at once ten damsels. Polyandry seems also to have been known, though probably rare. The two Asvins had one wife.

Dr. Muir quotes the words, "Happy is the female, who is handsome; she himself loves (or chooses) her friend among the people." He adds, "May we not infer from this passage that freedom of choice in the selection of their husbands was allowed, sometimes at least, to women in these times?"

Weber says, "As regards love, its tender ideal element is not very conspicuous; it rather bears throughout the stamp of an undisguised natural sensuality. Marriage is, however, held sacred; husband and wife are both rulers of the house (*dampati*), and approach the gods in united prayer."*

Dr. Muir, referring to one of the hymn writers, says, "The general opinion of the poet's contemporaries in regard to the female sex appears to be intimated in the following words put into the mouth of Indra viii. 33, 17.: *Indras chid gha tad abravit, striyáh asúsyam manah | uto aha kratum raghum* | "Indra declared that the mind of a woman was ungovernable and her temper fickle."†

The Ramayana.—Sita is the finest creation of Hindu poetry. She is represented as a paragon of domestic virtue. Sir Monier

* *History of Indian Literature*, p. 38. † *Sanskrit Texts*, Vol. V. p. 461.

Williams gives the following extracts from her pleadings to accompany Rama into banishment:

A wife must share her husband's fate. My duty is to follow thee
Where'er thou goest. Apart from thee, I would not dwell in heaven itself.
Deserted by her lord, a wife is like a miserable corpse.
Close as thy shadow would I cleave to thee in this life and hereafter.
Thou art my king, my guide, my only refuge, my divinity.
It is my fixed resolve to follow thee. If thou must wander forth
Through thorny trackless forests, I will go before thee, treading down
The prickly brambles to make smooth thy path. Walking before thee, I
Shall feel no weariness: the forest-thorns will seem like silken robes;
The bed of leaves a couch of down. To me the shelter of thy presence
Is better far than stately palaces, and paradise itself.
Protected by thy arm, gods, demons, men shall have no power to harm me.
With thee I'll live contentedly on roots and fruits. Sweet or not sweet,
If given by thy hand, they will to me be like the food of life.
Roming with thee in desert wastes, a thousand years will be a day;
Dwelling with thee, e'en hell itself would be to me a heaven of bliss.*

The Mahabharata.—Dr. Muir gives several translations from this work in praise of women. The following are specimens:

"The weary man whom toils oppress,
When travelling through life's wilderness,
Finds in his spouse a place of rest,
And there abides, refreshed and blest."

"Although with children bright it teems,
And full of light and gladness seems,
A man's abode, without a wife,
Is empty, lacks its real life.
The housewife makes the house; bereft
Of her, a gloomy waste 'tis left."

"Thou sayest right;—for all the ills of life
No cure exists, my fair one, like a wife."

The following extract, though giving women credit for great cleverness, is otherwise far from laudatory:

"Deep steeped in Macchiavellian wiles,
With those that smile a woman smiles,
With those that weep dissolves in tears,
The sad with words of comfort cheers,
By loving tones the hostile gains,
And thus firm hold on men attains,—
Her action suiting well to all
Th' occasions that can e'er befall.
As words of truth she praises lies,
As arrant falsehood truth decries,
And, mistress of deceptive sleight,
Treats right as wrong, and wrong as right.

* *Indian Epic Poetry*, p. 13.

All powers which wizard demons old,
Of whom such wondrous tales are told,
Displayed the gods themselves to cheat,
To blind, elude, and so defeat,—
Such fascinating powers we find
In artful women all combined.
So skilfully they men deceive,
So well their viewless nets can weave,
That few whom once these syrens clasp,
Can soon escape their magic grasp.
Yet, once their earlier ardour cooled,
They jilt the men they've thus befooled;
And fickly newer objects seek
To suit their changing passion's freak.
Such charmers well to guide and guard,
For men must prove a task too hard."*

Dr. Muir says, "The Svayamvara, or selection of their own husbands by king's daughters, appears, from the Mahabharata, to have been a common practice in later times."

The women also were not secluded as they are now. Dr. Rajendralala Mitra, in his *Indo-Aryans*, gives an account of an "Indian Picnic," taken from the Harivansa Parva:

"It depicts a state of society so entirely different from what we are familiar with in the present day, or in the later Sanskrit literature, that one is almost tempted to imagine that the people who took parts in it were some sea-kings of Norway, or Teuton knights carousing after a fight; and not Hindus; and yet, if the Sastras are to be believed they were the Hindus of Hindus. The two most prominent characters among them being no less than incarnations of the Divinity, and another a holy sage, who had adjured the world for constant communication with his Maker, and whose law-treatise (*Narada Sanhita*) still governs the conscience of the people.

"The scene of the Picnic was Pindaraka, a watering place on the west coast of Guzarat, near Dvarka. It is described as a *tirtha* or sacred pool, and the trip to it is called *tirtha-yatra*, or a pilgrimage to a holy place. The party headed by Baladeva, Krishna, and Arjuna, issued forth with their families and thousands of courtezans; spent the day in bathing, feasting, drinking, singing, and dancing; and returned home without performing any of the numerous rites and ceremonies which pilgrims are bound by the Sastras to attend to at sacred places."

Family women and prostitutes freely joined the men in their bacchanalian orgies, and the poet who records their deeds, seems to take delight in pointing how some tottered, and others fell, and others became reckless."†

Woman in Manu's Code.—This contains the fullest details re-

* *Metrical Translations from Sanskrit Writers*, pp. 133-139.
† *Indo-Aryans*, Vol. I. pp. 424, 425.

garding the position of women in ancient times. Some extracts are given below:

Women to be Honoured: 55. Women are to be honoured and adorned by fathers and brothers, by husbands, as also by brothers-in-law who desire much prosperity.

56. Where women are honoured, there the gods rejoice; but where they are not honoured, there all rights are fruitless.

57. Where women grieve, that family quickly perishes; but where they do not grieve, that (family) ever prospers.

58. Houses which women, not honoured, curse, those, as if blighted by magic, perish utterly.

59. Therefore they are ever to be honoured at ceremonies and festivals, with ornaments, clothes, and food, by men who desire wealth." Book III.

Evil Qualities of Women. "The bed, the seat, adornment, desire, wrath, deceitfulness, proneness to injure and bad morals, Manu (the Creator) ordained for women. IX. 17.

The first three imply love of sleep, laziness, and vanity.

Women always to be under Control.—Day and night should women be kept by the male members of the family in a state of dependence. In pursuits to which they are too devoted they should be restrained under the husband's power.

The father guards them in childhood, the husband guards them in youth, in old age the sons guard them. A woman ought not to be in a state of independence. IX. 2, 3.

A Husband should not eat with his wife.—One should not eat with (his) wife, nor look at her eating, sneezing, yawning, or sitting at her ease. IV. 43.

How a Wife may be Punished.—A wife, son, slave, pupil, and own brother should, when they have committed faults, be beaten with a cord or a bamboo cane.

But on the back of the body (only), never on a noble part: if one should smite them on any other part than that, he would incur the sin of a thief. VIII. 299, 300.

At a meeting in Calcutta on "Hindu Marriage Customs," a speaker quoted Manu as laying down the rule, "Strike not, even with a blossom, a wife guilty of a hundred faults." No reference was given. If there is such a passage, it is in direct contradiction to the above.

The Husband like the Wife's God.—Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be served like a god by a good wife. IX. 154.

No Religious Duties for Women.—For women there is no separate sacrifice, nor vow, nor even fast; if a woman obeys her husband, by that she is exalted in heaven.

The good wife of a husband, be he living or dead, (if) she desire the world (where her) husband (is), must never do any thing disagreeable (to him). V. 155, 156.

No religious ceremony for women should be (accompanied) by *mantr* (except marriage),—with these words the rule of right is fixed; f women being weak creatures, and having no (share in the) *mantr* are falsehood itself. So stands the law. IX. 18.

It is the duty of women, however, to tend the sacred fire.

Other quotations will be made from Mann with regard to ma riage and widowhood.

Skanda Purana:

"Let a wife who wishes to perform sacred oblations, wash the fe of her lord, and drink the water; for a husband is to a wife greater th Siva or Vishnu. The husband is her god, her priest, and religio wherefore abandoning everything else, she ought chiefly to worship h husband." IV. 35.

Hindu Tales.—Professor Wilson says:

"The greater number of them turn upon the wickedness of wom the luxury, profligacy, treachery, the craft of the female sex. Th attributes no doubt originate in the feelings which have pervaded t East unfavourable to the dignity of the female character; but we n not to mistake the language of satire or the licentiousness of wit f truth, or to suppose that the pictures which are thus given of the depr ity of women owe not much of their colouring to the malignity of men."

Books of Morals.—The following are a few extracts:

Hitopadesa. If there is no place, if there is no opportunity, if there no man to solicit, O Narada, does the chastity of woman appear, p. 12

Neither shame, nor decorum, nor honesty, nor timidity, the want a suitor is the sole cause of the chastity of woman." p. 121.

The appetite of woman is said to be twofold, their intellect fourfo their craftiness sixfold, and their desire eightfold. p. 117.†

Niti Sinthamani: One may trust deadly poison, a river, a hurric the beautiful large and fierce elephant, the tiger come for prey, t angel of death, a thief, a savage, a murderer; but if one trust a wom without doubt he must wander about the streets a beggar.

Nitineri: Though her husband be of surpassing beauty, youth powerful in song, of an aspect to ravish the eyes of maidens, and unit truth with courtesy in his pleasing address; the heart of woman will be fixed on others. 82.

Cural: This is said to be the work of a Jain. It is considered t standard treatise on morals in the Tamil country. The chapter "The Worth of a Helpmeet" is thus versified by Robinson:—

Her husband's means her law of life,
Who fits the house,—she is the wife.
The greatness of the married state
The wife is, or it is not great.
What is there not, when sh's complete?
What is there, when she is not meet?
On what may more esteem be placed

* *Works*, Vol. IV., p. 114. † Johnson's Translation.

Than faithful woman firmly chaste?
Instead of God, who worship pays
Her sponse, says "Rain," and heaven obeys.
True wives unwearied shrink from blame,
Their husbands cherish, and their fame.
Of what avail are prisons barr'd?
Their chastity is women's guard
If women wifely bliss obtain,
Great joy where dwell the gods they gain.
With ill-famed wives, whom men deride,—
Not theirs the lion-step of pride.
With jewels of good children dress'd,
Whose wives are blameless,—they are bless'd.*

Auveiyar, the Tamil poetess, says in the *Attisudi*, "Do not listen to the words of woman." Hearing some lords of creation reviling the character of the ladies, she turned upon them with the *impromptu* :—

All women are good if let alone,—
They are spoilt by those who rule them;
And by men might a little sense be shown,
But the women so befool them.†

PRESENT EXCELLENCIES AND DEFECTS OF INDIAN WOMEN.

A teacher in instructing his pupils mentions their good points by way of encouragement; but he directs their attention mainly to those of a contrary character, dwelling upon them that they may be corrected. The same course must be followed in seeking the improvement of adults. It is to be remembered that the following remarks refer to Hindu women as a class. There are educated Indian ladies to whom the bad points by no means apply.

EXCELLENCIES.—Among them the following may be mentioned:

Faithfulness.—Widows are placed under peculiar circumstances of temptation, and there are conflicting opinions with regard to their chastity. Among the married women there are, of course, some who go astray; but, in general, Hindu women are faithful to their husbands. There are exceptions, as the Nair women of Travancore, who are notoriously the opposite. On the part of the men there is much greater laxity.

Devotion to their Husbands.—The language of Sita, already quoted, expresses in some measure the feelings of a Hindu wife. As a rule, she thinks lastly of herself.

Affection for their Children.—This is perhaps the most prominent feature of their character. By day, by night they are upon their

* *Tamil Wisdom*, pp. 37, 38. † Tamil Wisdom, p. 62.

mind. It is their good which is the main object of their multiplied observances, fastings and penances. No labour is too severe, no sacrifice too great on their account.

Attention to Household Duties.—Women of the upper classes are, some of them, great idlers; but, on the whole, Indian women are industrious.

Sympathy for the Poor and Distressed.—Some Hindu women will never cook for the family without laying aside a handful of grain to be given in charity. A beggar at the door must first be relieved before a woman can take her own meal.

It must be confessed, however, that much of this charity is misdirected, going to encourage idleness and vice.

Modesty.—In certain respects this is a marked feature, although it is conjoined with much of an opposite character as will hereafter be shown.

Freedom from Crime.—Sir W. W. Hunter says: "The proportion of female criminals to male criminals, or of female prisoners to male prisoners is a mere fraction in India to the proportion in England. Female drunkenness and the evils which attend upon female drunkenness are unknown in India."

Sir William adds: "But these safeguards also act as restrictions; and the questions have arisen whether Indian women do not purchase their safety at too high a price, and whether security is not now compatible with a larger measure of freedom."

Defects.—These will be noticed more in detail, to aid in their correction.

Ignorance.—This lies at the root of most of their failings. Were it removed, many of them would disappear. It affects the condition of the whole country in vital respects. The reasons alleged for maintaining the present state of things, will be noticed under Female Education.

Absorption with Trifles.—Pandit Sivanath Sastri says:

"Mark also the pettinesses, the littlenesses, and the mean jealousies to which our women are subject, owing to their ignorance and seclusion. Their mental vision seldom extends much beyond the limits of their individual domestic concerns. They live and grow in total forgetfulness of those large interests of humanity, a just comprehension of which alone entitles one to the dignity of manhood, and is the surest antidote to every form of meanness. The mean jealousies of our women have ruined the peace of many a household, have made enemies of brothers and have caused in many cases the disruption of once united and happy families."*

A Passion for Jewels.—Mr. S. C. Bose, referring to Indian women says, "The chief passion of their life is for the acquisition of ornaments." When they meet, they compare jewels, giving rise

* *Indian Magazine*, 1882, p. 312.

much jealousy and ill-feeling. A wife complains that she has not so many jewels as her sister who is married to a richer husband, and the poor man is so pestered, that, for the sake of peace, he spends on useless trinkets the money that he could otherwise employ with great advantage.

Upwards of 200 crores of rupees is sunk in jewels. At 12 per cent. interest this would yield 24 crores a year—as much as the entire land tax. The craving for jewels is one of the chief causes of Indian poverty.

A Roman lady was once asked by another to show her jewels. Pointing to her two bright, well-educated boys, she said, "These are my jewels."

False Modesty.—While it is admitted that there is a good deal of true modesty among the women, there is also much that is spurious. "In their estimation a woman who has not seen the face of any other man than her husband, if such a thing be possible, is a prodigy of virtue." Yet many women, who are so careful about veiling their faces, do not scruple to use among themselves the most filthy language. It is impossible to explain the vile expressions which a mother will sometimes use towards her daughter.

Scolding Propensities.—Indian women are perhaps unrivalled in their powers for scolding. Buyers says, "I have often seen a woman continue to pour forth volley after volley of abuse on her husband for five or six hours, without, apparently, ever stopping to take breath, or being at a loss either for matter or for words. Nothing could equal her volubility, except it were his matchless power of endurance." Women of the lower orders often make the whole neighbourhood ring with their loud, virulent and obscene railings. Mr. Mullick says, "Nothing is so disgusting in females as their scolding propensities. To arrest this evil the Hindu sages have prescribed a ritual called the *Madhu Sankranti*. Its essence consists in the bestowal of small brass cups, filled with honey, to Brahmans and priests. The young females hope that this act of charity would make them honey-tongued."

There is, of course, more or less foul language among women in all countries. In England it is called Billingsgate, from a fish-market in London of this name, notorious for its ribaldry.

The scolding of Hindu women is not confined to their husbands. Much more frequently it is exerted among themselves. For some trifling cause, they give way to the vilest abuse.

Inability to Train their Children properly.—The formation of the children's character rests mainly with the mother. "As the twig is bent, the tree inclines," or, as a Tamil proverb puts it, "As is the thread, such is the cloth; as is the mother, such is the child." Instruction in after-life often fails to counteract the evil of early-acquired bad habits.

An English poet says:

"Children are what their mothers are.
No fondest father's wisest care
Can fashion so the infant heart,
As these creative beams that dart,
With all their hopes and fears, upon
The cradle of a sleeping son."

In moral training, truthfulness should have the first place. An Indian lady writes:

"There is nothing that shakes the child's confidence in the mother so much as any attempt at deception or concealment on her part. How many of our foolish mothers, in order to keep the child quiet, will invent a story, will tell a falsehood! which, however, the child soon finds out, and what is the consequence? The child mistrusts its mother, learns to disbelieve her, and will often bluntly contradict her, saying an abrupt 'No' to her statements; whilst the silly mother, not knowing what harm she has done to her child, will turn round laughing to the other women, and say how clever and knowing her child is."

Mr. Subha Rau gives the following illustration:

"At the time when the child is first learning the meaning of 'right' and 'wrong,' she is indiscriminate in shewing her approvals and disapprovals. If she is pleased, she smiles and pets the child, although it may have stolen some thing at the time. If she is angry, she thrashes the child for the very act, perhaps, at which she before smiled. She does not understand the importance of having complete control over her temper, of shewing her approval whenever the child does what is right, and her disapproval whenever it does what is wrong."*

A Hindu mother screens the faults of her children, and keeps her husband in ignorance of them. Sometimes, for this purpose, she teaches her son to tell an untruth or commit an act of fraud. She stands in the way of the children being punished for their faults.

The Indian lady, already quoted, mentions other objectionable practices:

"One is that of frightening little children. Here again there is falsehood brought in. How many devils are summoned up! What forms are given them! and what grisly monsters are made to lie in the dark all night ready to swallow or harm the poor innocent little one! All this a Hindu child alone knows and can tell. Fear, a kind of dread of the unknown and unseen, takes possession of the child. Imagination is stirred. Hideous, uncouth figures, in the shape of different gods and devils, rise before the child's mind; and the child becomes ever ready to listen to and believe all the idle stories of every old dame. Thus the mind early leans on the side of superstition, and timidity and cowardice are the results. And again, what can be said of the indulging, spoiling *Latchmi Ammal*, whose sole idea of ruling her children is by servile compliance with their demands? Or of *Shesh Ammal*, who alternately keeps

* *The Christian College Magazine*, Vol. II. p. 525.

petting, coaxing, or punishing the child, whichever she is most inclined to?"*

The use of obscene language has already been noticed. It is frightfully common in India. *Native Public Opinion* says:

"We have not the consolation of flattering ourselves with the idea, that it is only the lowest classes of Hindus, the offscouring of society, that indulge in this habit, but we find that even men of respectability and of admitted worth, many times cross the bounds of decent speech, and launch into the most obscene invectives, that even Billingsgate would blush to hear."

Children are very ready to pick up any terms of abuse they hear, but in India they are sometimes even taught them. *Native Public Opinion* says:

"It is with the greatest pain that we have witnessed some fond relative unblushingly teach the prattling child to commence its innocent prattle with obscene words as if those unconscious poisoners are impatient to inculcate their vices to children, as if they are in a hurry to see their sins perpetuated in the rising generation as early as possible. The urchin instigated by the guardians of its life and honour, to try the experiment of abusing some brother or sister, in whose faces he finds he causes a pleasurable smile, is encouraged to continue the same; and as he grows older and older, he brings in, to the already acquired stock of obscene expressions, what he can produce from his vitiated mind, or culls brighter gems of the same from others he comes in contact with." 23rd October, 1873.

Mr. Mullick says that the grandmother makes her grandson "learn a whole vocabulary of epithets and phrases of questionable decency, and when he applies them to his parents in a half articulate and half lisping manner, she is mightily glad. Should the young parents attempt to check these infantine improprieties, she is sorely annoyed."†

A good mother can train her children to obedience without resorting to false fears, and she instils into their minds the great moral truths which should be their guide through life. Mr. Mullick, referring to Hindu children, says, "It takes them years to rid themselves of the ideas put into their head in infancy; but even here the demolition is not thorough. Weakness, cowardice, timidity, and apathy, are not completely eradicated, and some of their best faculties remain undeveloped."‡

Little Moral Influence over their Husbands.—*The Hindu* has the following remarks on this point:

"In no sense can she be a *friend* to her husband. She is illiterate, and her experience of men and things and her ability to advise her husband in matters not connected with domestic life, are absolutely *nil*.

* *The Indian Magazine*, 1885, pp. 15, 17. † *The Hindu Family*, p. 48.
‡ *The Hindu Family*, p. 91.

Nor does she possess courage enough as her sisters of those days possessed to remonstrate against the wrongs of her husband or against his evil ways. What Hindu women in these days, will command the wisdom and boldness to address her husband in times of difficulty with which Sakuntala addressed King Dushyanta when he declined to recognize her and her son? When he refused to listen to her prayers, she appealed as the highest authority to *the voice of conscience* in the following words: 'If you think I am alone you do not know that wise man within your heart. He knows of your evil deed—in *his* sight you commit sin. A man who has committed sin may think that no one knows it. The gods know it, and the old man within.' This is not the language of a woman of the modern Hindu type, ignorant, timid, and fickle. Married before she acquired the age of discrimination to a boy of whose character and conduct nothing could be known, she is a stranger to all virtues of youth as to the benefits of liberal education; knows no period of life between girlhood and womanhood, and is a premature victim to family cares and to the vagaries of her husband. She can neither resist adversity with courage and dignity, nor remonstrate with effect against ill-treatment. In no sense is she a friend to her husband, much less can she help him in crossing the ocean of worldly life, nor lead him to heaven." July 4th, 1888.

The highest service a wife can render to a husband is to stimulate him to a course of noble conduct; but here the failure is complete.

Superstitious Beliefs.—According to Manu and the Mahabharata, a wife's husband is her god, and she has nothing to do with religion. Dr. Muir gives the following sentiment as found in both the Itihasas:

> "That wife to bliss celestial soars,
> Whose loving care her lord delights,
> Although she shuns all holy rites,
> And never any god adores."*

An "Eminent Indian Gentleman," at a meeting held in Calcutta on "Hindu Marriage Customs," said, "The ladies of our family also come to learn and believe from their infancy that their husbands are the only beings on this earth whom they should look up to for their worldly comfort, whom they should worship as their God, and that their only bounden duty is to serve their husbands."†

Such is the *theory*, but *practice* is very different. In their way, Hindu women are the most religious creatures in the world; they are a bundle of superstitions. They frighten their children by imaginary hobgoblins; they suffer themselves in turn from superstitious fears. Every phase of life—childhood, puberty, pregnancy, maturity, widowhood, has its share of ceremonies. They are devotedly attached to their husbands, and especially to their children. They will go to any expense and suffer any inconvenience and trouble for their sake.

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* *Metrical Translations*, p. 137. † *Speeches*, p. 64.

On what do they rely for the health of their children? Chiefly on superstitious observances. A Bengali child was called by his mother *Tinkori* (three cowries). She did this with the idea that Yama, the god of death, would not care for paltry things such as three shells; but, to gratify his hunger after human lives, would direct his attention to those who bear grand names.

A Hindu woman will not name her husband, she will not eat in his presence, she will not learn to read, under the idea that it would hasten his death.

When children are very sick, Hindu mothers believe that it is caused by the displeasure of some god or goddess or by the influence of some evil spirit. They will use medicines as far as they and their physicians know: but they trust largely to charms, to offerings, and vows. Sometimes a mother will vow to eat with her left hand till her child recovers; sometimes she will promise a goat to a goddess if she will effect a cure. Dr. Rajendralala Mitra says there is scarcely a respectable house in all Bengal the mistress of which has not at one time or other offered some of her blood to Kali in performance of a vow when a child was dangerously ill.

Priests frequently work upon the credulity of the women, and the latter are always ready to believe any story that the former may think it profitable to invent. Women are quite enthusiastic on this point, and though they are very obedient to their husbands in other respects, yet in this matter husbands are quite unable to control them.

This religion is practised, not with the hope of a future reward, but, with an expectation of good in this world. Hindu women, through their ignorance, are among the most fearful creatures on the face of the earth, and a great part of their religion proceeds from fear.

Every educated man knows the worthlessness of charms and ceremonies for the prevention or cure of disease. A Hindu mother is afraid to have her child vaccinated, lest it should provoke the anger of Devi by interfering with her "sport." The surest course to avert sickness is to attend to the laws of health, but of these she is totally ignorant.

Hindu children imbibe most degrading ideas of religion. They see their mothers bow down to an object that can neither see nor hear, and from their earliest years they are taught to follow their example. There is an Indian proverb, "As is the God so is the worshipper." Persons who worship senseless objects are apt to become like them.

Hindu children, instead of being taught to look up to God as their loving father in heaven always watching over them, and whose ear is ever open to their cry, imbibe the grossest polytheism

and idolatry; while their religion is one mainly of fear and empty ceremony.

"The great majority of the inhabitants of India," says Sir Monier Williams, "from the cradle to the burning ground, are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine and disaster, to impede, injure, and mar every good work." This demonophobia was learned from their ignorant mothers.

The Excellencies and Defects of Indian women have thus been briefly reviewed.

The Cause of Female Degradation and its Consequences.

Male Selfishness.—As is often the case, the strong have tyrannised over the weak. The treatment of Hindu women is well expressed by Mr. D. E. Gimi:

"We have not only enslaved them, but also impressed on them that it is derogatory to their true dignity to seek freedom. We have imposed our own opinions—selfish and interested—of their real dignity on them to such an extent that most of them believe that it really, unseemly them to be any thing else but creatures 'of sufferance.' From the remotest times we have been systematically teaching the sex that they are most virtuous when they surrender all their rights, make no claims, and in every way submit themselves to the views and wishes, expressed and unexpressed, of their lord and master. In all ages and climes, the soft pliant nature of women has been imposed on and abused. Man has moulded this nature for his own selfish purposes. Among other things, he has made her so wanting in self-reliance that she, cheerfully, even gladly, accepts the position assigned to her, and not only asks no more than what the husband gives or wishes to give her, but considers it a sin to breathe a wish for more."

The most cruel invention of Brahmanism was to give a Hindu widow the idea that she would become pre-eminently virtuous (*Sati*), by being burnt alive with the dead body of her husband.

The most blasphemous claim of the men is to be treated as the god of the women. It is true that they have not succeeded; but their guilt is all the same.

Manu, indeed, gives directions for the kind treatment of women; but even here male selfishness is apparent:

"Women are to be honoured and adorned by fathers and brothers, by husbands, or also by brothers-in-law *who desire much prosperity*."

"*Houses* which women, not honoured, curse, those, as if blighted by magic, *perish utterly*."

"Therefore they are ever to be honoured at ceremonies and festivals

with ornaments, clothes, and food, by *men who desire wealth.*" III. 56, 58, 59.

"When women (are found) blest *because of offspring*, worthy of honour, (true) lamps in the house, then there is not the slightest distinction in the homes (of men) between (them) and Happiness." IX. 26.

Dr. Burnell remarks on the last quotation: "The lofty sentiment is however restricted by the clause 'because of offspring,' which is the sole reason from the standpoint of the law book why women deserve honour." The quotations from Book III. bring forward a still lower motive—the "desire of wealth."

Degradation of Hindu Men.—The well-known lines of Tennyson express the truth:

> "The woman's cause is man's; they rise or sink
> Together, dwarfed or godlike, bond or free."

Men in India have sought to degrade women, but they have been dragged down to their level. There is a false idea among some Europeans that women in India are like slaves to their husbands; but often it is the very reverse. A Native Paper says that the educated Hindu who roars like a lion at a public meeting, is the meekest of meek little jackals in the presence of his women-folk at home. Another Native paper says, that "The educated Native is nowhere so miserable and crestfallen, as in his home, and by none is he so much embarrassed as by his female relations. His private life may be said to be at antipodes with his public career. A Demosthenes at Debating Societies, whose words tell as peals of thunder, a Luther in his public protestations against prevailing corruptions, a thorough-going Cockney in ideas and tastes, he is but a timid crouching Hindu in his home, yielding unquestioning submission to the requisitions of a superstitious family.

Hindus are "hereditary bondsmen." They are the victims of a far more rigorous despotism than the worst form of European tyranny. The despot, says Sir Monier Williams, "is not a man, but a woman, and sometimes an old woman—and not seldom a very old woman. This home despotism not unfrequently centres in some grandmother or great-grandmother; or, if she does not rule openly, she is the secret wire-puller. She gives the impulse to the whole machinery, to the wheel within wheel of the household machine, swaying it in one direction or the other, according to her own peculiar bias of character; and that bias, too often, alas! sets in the wrong direction."*

Mr. M. Rangachari says:

"As affairs now stand in our society, everybody knows perfectly well the influence of our grandmothers in checking all reform and in scrupulously preserving all absurd and ridiculously stupid superstitions. In

* *Address*, pp. 52, 53.

battles between wisdom and prejudice, between knowledge and ignorance, the Hindu grandmother often proves successful; and so tenacious is she that she can be conquered only by death."*

The educated Hindu squanders money in ways which he knows to be idiotic, he joins in idolatrous ceremonies in which he thoroughly disbelieves, simply because he is under the sway of ignorant women. The grandmother is the true Kaiser-i-Hind or Empress of India.

Satisfaction with the Present State of Things.

At the meeting of "Eminent Indian Gentlemen" held in Calcutta on "Hindu Marriage Customs" one speaker, an M. A., said: "In fact the conjugal bliss in a Hindu family is as perfect as possible. Of course, under this head, I do not mean those men who have been reformed and remodelled by the English education. I mean only those who are not brought up in English education."†

Another speaker said, that Englishmen, from their ignorance, "do not at all know the peace, the purity, the happiness that reign in our society, and hence they grieve and are surprised. If they had enjoyed but for twenty-four hours the sight of the pleasant flowers and lilies that adorn our society, they would never have tried to pluck them, and bring in filth and mud in their place."‡

The greatest savages, like some "Eminent Indian Gentlemen," are quite contented with their present condition. This, however, is one of its worst features. Sir Stuart Bayley, the Lieutenant-Governor of Bengal, referred to "that fatal feeling of contentment with the existing order of things in Hindu society which is the worst foe of progress." *The Hindu* puts it some more strongly: "The contentment of our people is the result of moral death during centuries."

Hindu women also, as a class, think that they have nothing to complain of, and they are perfectly satisfied. The iron has entered their soul. The depth of their degradation is that they do not know that they are degraded. Like prisoners long confined in a jail, they have no desire for freedom.

The fact is that most so-called educated Hindus are not educated in the true and full sense of the word; they have looked to education simply as a means of temporal advancement, and have therefore crammed to pass certain examinations. Mr. H. J. S. Cotton truly says in *New India*: "Collegiate impressions are at present like a tinselled outdoor decoration discarded by their possessor as a superfluity in private." A recent writer in the *Calcutta Review* says: "The student is a Hindu to the very innermost fibre, and the knowledge he has crammed is merely an instrument of trade, and does not affect his character more than the colour of his clothes."

* *The Christian College Magazine*, Vol., IV., p. 923. † *Speeches*. p. 43. ‡ I *bid*, p. 80.

Friends of Progress.—It is satisfactory that there are some who do not share the views of the "Eminent Indian Gentlemen" whose opinions have been quoted. Even the Chairman of the meeting, the learned Dr. Rajendralala Mitra, in bringing the proceedings to a close, said :—

"I have another remark to make about the speeches. They produced in me a sense of intense conservatism—an excessive amount of Toryism, unrelieved by any dissent. Every thing we have is good, and nothing should be done to disturb the *status quo*. This consensus of opinion is doubtless gratifying to me as a Hindu; but it is not in accord with the supreme law of nature. There is nothing in *status quo* in the universe. Change is the order of existence. The powers of nature are irresistible; they will bring on change as time flows on, and we must, will we or *nil* we, yield, and accommodate ourselves to our circumstances and surroundings. Our ancestors have done so all along, and we must do so likewise."*

Some of the means of progress will now be considered.

FEMALE EDUCATION.

This lies at the root of all improvement. Its value, however, depends upon its quality, and the manner in which it is employed: it may be worse than useless.

A Modern Idea.—Hindu literature mentions a few cases of educated women. Mr. P. Chentsal Row, of Madras says, "The names of Gargi and Savitri are well known for their learning, the writings of Avvayar, Kalyanadevi, and Molli are still extant and admired." Two works on mathematics and logic are popularly ascribed to Lilavati. Yagnavalkya is said to have unfolded to his wife the mysteries of philosophy. Instances of another kind are also recorded. Durgavati led her army against Asuf Khan; Chand Sultana nobly defended Ahmadnagar; Tulsi Bai, the favourite wife of Jeswant Rao, headed the Mahratta horse on her elephant. As it would be wrong to infer from the latter that Hindu women generally fought as soldiers, so it is illogical to suppose that female education was general at any period in the history of India. Ramabai, the Sanskrit scholar of the present day, is an example. In like manner, learned men in former times occasionally taught their wives and daughters.

Manu's Code forbids women, like the Sudras, to be taught the law or religious observances. The Bhagavat says: "The Vedas are not even to be heard either by the servile class, women, or degraded Brahmans." The late Dr. K. M. Banerjea says: "As pronunciation, grammar, versification, arithmetic, &c., were included in the number of the Vedangas, an almost insuperable barrier may be said to have been opposed to the education of Sudras and women."

* *Speeches*, pp. 85 86.

The only *classes* who seem to have been taught to read are the dancing girls attached to the temples in South India, and some Vaishnava female devotees in Bengal. The Report of the Education Commission says: "The idea of giving girls a school education, as a necessary part of their training for life, did not originate in India till quite within our own days." (p. 522).

The first girl's schools in India were opened by Christian Missionaries, and it is they who initiated the movement in every province of the country.

General Statistics of Female Education.—The early "Statistical Abstracts" simply give the total number of pupils, without distinguishing the sexes. The first separate record the compiler has seen is for 1878. The progress since then is shown by the following table:—

		Number under Instruction.
1878	...	78,678
1880	...	107,151
1883	...	162,371
1886	...	213,428

The Report of the Education Commission gives the Educational Census of India in 1881, exclusive of Native States attached to certain Provinces and of British Burma. The portion relating to female education is as follows:—

	Total female population.	Under instruction.	Able to read and write, but not under instruction.	Proportions to Total Population	
				Females under instruction.	Females who can read and write, but are not under instruction.
Madras	5,749,588	39,104	94,571	1 in 403	1 in 166
Bombay, British Ter. ...	7,956,696	18,460	32,648	„ 431	„ 244
Do. Native States ...	3,368,894	2,733	5,145	„ 1232	„ 655
Bengal	34,911,270	35,760	61,449	„ 976	„ 568
N.-W. P. and Oudh ...	21,195,313	9,771	21,590	„ 2169	„ 981
Punjab, British Ter. ...	8,640,384	6,101	8,407	„ 1416	„ 1028
Central Provinces do. ...	4,879,356	3,171	4,187	„ 1539	„ 1165
Assam	2,377,723	1,068	1,786	„ 2226	„ 1331
Coorg	77,863	431	356	„ 180	„ 219
Berars	1,292,181	356	789	„ 3630	„ 1638
Ajmir	211,878	245	963	„ 865	„ 220
	100,661,146	117,200	231,891	1 in 858	1 in 434

As early as 1849 some of the young men in Bombay, connected with the Elphinstone Institution, honourably distinguished themselves in the cause of female education.

"They opened schools for girls and taught them. They prepared books adapted to the special requirements of the girls; they started a monthly periodical so that the girls might be able to read it after they had left school. In all they did they had the sympathy and active co-operation of their professors. Dr. Reid was one of them, and he helped them in a manner which the professors and pupils of the present day might justly envy. He encouraged them with words like the following: 'You must endure for many a long day the reproaches and sneers of the ignorant and heartless. Instead of sauntering quietly along the broad highway of usage, you must brace your loins for a toilsome journey and climb many a *ghat*. Before all and above all, remember that you must always be *advancing*. If you move not forward, you are going backward.'"*

Including all kinds of female education, Sir A. W. Croft says: "The Parsis are ahead, educating 70 per cent. of their girls. Europeans follow closely with 65 per cent. Native Christian girls fall to 35 per cent., and Burmese still lower to 10 or 11 per cent., though from what is known of this last race it is probable that there is a good deal of female education in Burma which never enters into the returns. Sikhs show 2 per cent., while the general body of the Hindu and Muhammadan population have less than 1 per cent. of their girls at school. The percentage among Muhammadans would be still less if schools of recognised instruction were alone considered; but the proportion is brought up, as in the case of boys, by the large number of Muhammadan girls that read the Koran in indigenous *maktabs*."†

Although the number of females under instruction is still lamentably small, it is so far satisfactory that it has increased from 78,678 in 1878 to 213,428 in 1886.

Japan is far ahead of India with regard to female education. In 1886 there were 3,119,423 males under instruction in India as compared with 213,428 females. Japan, with a population of 38 millions, less than one-fourth that of British India, had 2,328,418 in school, including almost as many girls as boys.

HINDU OBJECTIONS TO FEMALE EDUCATION.—A few of these will be noticed.

1. **Its alleged Uselessness.**—It is asked, "What will women do with it?" They cannot become clerks and attend public offices. The degrading ideas held of education are thus shown. It is valued only as a means of making money. A man will sometimes say,

* A Correspondent in *The Times of India*.
† *Review of Education in India in* 1886. p. 283.

"Why should I continue my studies? I think I have already as much salary as I am likely to get." Learning is its own reward. Right education will help a woman to bring up her children properly, which is of greater value than mere lakhs of rupees.

2. **It would cause the Neglect of Household Affairs.**—There is no doubt that home work is one of the first duties of a wife. Food should be nicely cooked, good order and cleanliness should be observed throughout the family. But an intelligent woman can get through her work faster and better than one who is uneducated. At present much of the time of the women is spent in silly talk and squabbles, which might be more profitably devoted to reading.

3. **Women would be corrupted by Indian Literature.**—There is some force in this objection. Mr. Mullick says, "It is lamentable that there should be very few books fit to be placed in our females' hands. As a rule, our standard books have much of the coarseness and indelicacy of thought and expression, which should not be devoured by our daughters and sisters."*

Sir Monier Williams says:

"We must also make allowances for the difference in eastern manners; though, after conceding a wide margin in this direction, it must be confessed that the disregard of all delicacy in laying bare the most revolting particulars of certain ancient legends which we now and then encounter in the Indian epics (especially in the Mahábhárata) is a serious blot."†

The late Rev. P. Percival, Professor of Vernacular Literature in the Presidency College, Madras, says:

"Romantic stories are treated so as to command admiration as far as richness of language and description are concerned, but not unfrequently containing a vein whose tendency is essentially and grossly immoral.

"It is not meant that the Hindus are exclusive in this sort of taste; the dramatists and novelists of Europe, even of England, furnish evidence to the contrary. But the Hindu exceeds the Westerns in his utter transgression of all bounds of decency. No conception can be formed of some of the productions of the Hindus; they are grossly extravagant in the fertility of licentiousness."‡

The most popular tale in Bengali, *Vidya Sundar*, is marked by the above defect. Pandit Sivanath Sastri describes some of the educated Bengali ladies as "voracious readers of the novels and dramas of the time."

The remedy, however, is to provide wholesome literature—not to keep the women from learning to read. This will form the subject of a separate chapter.

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* *The Hindu Family*, p. 106. † *Indian Epic Poetry*, p. 44. ‡ *Land of the Veda*, p. 12.

4. **It would be Misused.**—Some of the libellous representations of women current in India have already been quoted. Manu describes them as "falsehood itself." If women were educated, they would send letters making appointments, they would learn to use charms and poisons to destroy those whom they disliked. They are considered wicked enough already, and education would simply increase their power for mischief. Brahmans have said that to educate a woman is like "putting a knife in the hand of a monkey."

The answer to this objection may best be given in the words Rai Bahadur P. Runganatham Mudeliyar, of Madras:

"As to the doctrine that education is likely to lead women into evil doing, I can see no more sense in it than in the statement that it were better for a man to have had no legs to walk with, as a man's legs might sometimes carry him into a ditch. And it is not the fault of the legs that the man tumbles into a ditch. Do those who maintain that education tends to make women wicked, also maintain that education has the same effect on men? If not, why should it be assumed that what is meat for men is poison for women? The truth is, that the doctrine that education exerts a deleterious influence on the moral character of women is a mere pretext for denying education to them, and for perpetuating the tyranny of the stronger over the weaker. I should count it a reproach to one's manhood for one to say that education in itself has any tendency to weaken those female virtues of purity and modesty and sympathy and submissiveness for which Hindu women have always been remarkable. Far from weakening these virtues, I sincerely believe that sound intellectual and moral training will impart to them a new grace and sweetness. The love and fidelity of the Hindu wife is above all praise; but education will make this love sweeter and more refined, if not more devoted. The Hindu woman is characterised by genuine piety; but it is a piety made up of many spurious elements—fear and superstition and false notions of religion. How is this genuine piety to be purged of the spurious, of the baser elements of it, except by filling the mind and heart with true notions and lofty imaginings, and by arming women with those weapons of knowledge and reasoning with which they may learn as much of the mystery of the universe as it is given man to know? The Hindu mother's affection for her children is unquestionable; but the affection of an ignorant mother is likely to produce more harm than good. Sympathy for poor relations and general charity are highly commendable; but indiscriminate charity—charity bestowed on the least deserving objects, charity of the sort which saves a man the trouble of helping himself—is worse than useless. But why need I multiply instances to show that every virtue that the Hindu woman is known to possess will be refined, purified, strengthened, and expanded by a judicious system of education and discipline?"*

5. **The Women themselves do not desire it.**—This is not surprising. Mr. Mullick says, "Woman was made to abhor knowledge as an unmixed evil." The idea has been fostered that for a woman to

* *Indian Magazine*, 1886, pp. 294, 295.

learn to read would cause the death of her husband and make her a widow. As already mentioned, the depth of the degradation of women is that they do not feel it, that they are quite contented with their lot. Some of them when asked to learn to read will say, "What! have I to become a writer? What! have I to go to offices?"

But it is the indifference of the men that is the chief cause of this want of desire on the part of the women. One has said, "What is the use of my learning to read or to write? I am only laughed at. My husband does not encourage me. No one seems to approve." A Bengali lady had a desire to study. When the head of the household, her uncle-in-law, heard of it, he said, "What a she-devil have I brought into the family! She will completely ruin us."

Mr. Chentsal Rao said at Madras:

"Primarily, I hold our educated men responsible for the ignorance of women. How many families are there not now in which the men are highly educated and the women left ignorant even of the alphabet. Every educated man, at least every graduate of our University who has made a solemn promise at the University convocation to promote education, should take a vow to educate his wife, daughters, and sisters, and should consider it a disgrace to be at the head of a family wherein the ladies are uneducated and are unable to participate, at least to some extent, in his intellectual enjoyments."

There are other sad proofs of this lamentable indifference. The so-called educated men still squander their money on nautches and empty show, while the support of female education is left to a very select few.

Hindu women, as a rule, are devotedly attached to their husbands, and if the latter were in earnest about female education, it would soon be secured.

M. Paul Bert, when Minister of Public Instruction in France, truly said: "*By educating a boy you get an educated individual, but by educating a girl you get an educated family.*"

Female Ignorance the crowning device of Hinduism.—Brahmans are certainly wise in their generation. Until the country began to be affected by Western ideas, the whole people were under their sway,—they were regarded as "mortal gods on earth." The fetters of caste which they had forged were prized as ornaments of gold. The strength of the system lay in the ignorance of the women. In their simplicity, they would swallow the most astounding fables regarding the power of their spiritual guides, and were eager to carry out every superstitious observance which was enjoined. So long as the Brahmans kept their hold over the women, the men

were also secure. We see this at present in the case even of some University graduates, who conceal the heart of an atheist under the robe of an idolater.

Educated Men should have Educated Wives.—The advantages are thus stated by Miss Manning:

"The girls who receive education are thereby brought within the same sphere of interests as the educated young men; and by this means the chasm which is apt to separate intellectually husband and wife becomes lessened. The girl may still be far behind the College student; one would not desire in ordinary life that it should be otherwise. But she will be able to enter into her husband's ideas; she will not run in an absolutely different groove; she will judge things more from the same stand-point; her home aims will be brought into greater harmony with his; she will become a more interesting companion; she will have made the initial step which will enable his influence and aid to tell on her progress; and she will be better fitted for the training of her children. Even supposing that the old ways sufficed for the happiness and usefulness of Indian women in former times, it does not follow that they suffice under the present conditions, when a new line of education has moulded differently the minds of their husbands and brothers, and when new aspirations have been formed and new views are entertained. In India women have always exerted much sway over their family circle. If that influence is to continue, and its social life is to be improved and elevated, education must be acknowledged as a necessity for women as well as for men, and must be freely supplied to them."*

Pandit Sivanath Sastri thus points out the baneful moral effects of the marriage of educated men with illiterate women:

"The ignorance of their wives does not allow them to regard them as rational and moral companions, consequently their sexual relationship is without that elevating power and moral influence which true marriage always exercises on the mind. Very few people can justly apprehend the nature and depth of the social degradation caused by this contemplation of women, not as a rational and moral companion, but as an object of selfish pleasure. This low standard of conjugal life vitiates the very root of conjugal morality. Accordingly it is no wonder that the state of conjugal morality amongst our men is, in many cases, deplorable."†

THE EDUCATION NEEDED.

The value of education depends upon its character and employment. It may do much good, it may be of little value—nay it may be worse than useless.

Adaptation to the Sex.—Pandit Sivanath Sastri makes the following complaint regarding female education in Bengal:

"There is another evil from which these schools suffer. Nobody seems to have spent a particle of thought on the system of education to be followed in these schools. In the absence of thoughtful guidance,

* *The Indian Magazine*, 1886, pp. 60, 61. † *Indian Magazine*, 1882, pp. 311, 312.

the system pursued in boys' schools is blindly followed; and much that is useless to the girls is taught at the neglect of subjects that would be more profitable to these feminine learners."*

Mr. Mullick quotes the following from Miss E. P. Cobbe:

"The making of a true home is really our peculiar and inalienable right—a right which no man can take from us, for a man can no more make a home than a drone can make a hive. He can build a palace or a castle, but, poor creature! be he wise as Solomon, or rich as Crœsus, he cannot turn it into a home. It is a woman, and only a woman; a woman all by herself if she likes and without any man to help her, who can turn a house into a home. Now if this be the legitimate mission of woman and this be her monopoly, it ought to be seen how far the education of a girl as if she was exactly a boy, would answer the object which she must chiefly keep in view."†

The Hon. Mr. Justice Muttusawmi Aiyar said at Madras:

"Another matter which requires attention is that the curriculum which is designed for girls should not be framed too much on the pattern of the curriculum prescribed for boys. It should be specially adapted to the wants of women in life. It should embrace subjects of study which supply information useful to women in their several life relations. It is not enough that they learn to read and write and keep accounts, but it is also necessary that they should be enabled to lay in a stock of knowledge which will be of service to them in managing the house, in nursing relations through illness, in bringing up and training children, in enforcing attention to cleanliness and to the laws of health, in rendering the home neat and tidy, in imparting to the home life a tone of cheerful contentment, in sustaining and raising that energy of female character which creates a lovely and happy home out of bare competence, and in acquitting themselves well and honourably amidst all the vicissitudes of life as wives, daughters, and mothers. In proportion as education enhances their usefulness and value in life, it will secure a permanence in the country. There is something which does not harmonise with conventional sentiment in designating the different stages of culture that attained by girls by tests devised for boys. I think this had better be avoided, and the tests prescribed for and the certificates of proficiency issued to girls had better be differently designated. . . . . The aggregate culture which is provided should represent what in our judgment marks a good housewife, an enlightened woman, and a friend of progress."‡

With some exceptions, this adaptation of studies to the wants of women has been largely ignored even by English and American ladies engaged in female education. A Reading Book for advanced classes in Girls' Schools and for Zenanas was published about twenty years ago in the principal languages of India by the Christian Vernacular Education Society. Several experienced ladies were consulted about the lessons on domestic economy, and

* *The Indian Magazine*, 1882, p. 315. † *The Hindu Family*, p. 126.
‡ *Journal of National Indian Association*, 1883, pp. 577, 578.

those on health were prepared or revised by medical missionaries. The following is a classified list of the lessons:

RELIGIOUS AND MORAL.

Introductory Lesson.
The Broad and the Narrow Way.
The Use of Learning.
The Looking Glass.
The Best Ornaments.
The Bible.
The Boy and the Echo.
Whom should we Worship?
Evil Speaking.
What kind of Heart have you got?
Scolding Women.
The Redeemer.
Omens.
The Wedding Garment.
Lucky and Unlucky Days.
The Way to be Happy.
Charms.
The Ring.
Marriage Customs.
The Golden Rule.
Choice of a Husband.
Fate.
Duty to a Husband, Part I.
The One Thing Needful.
Duty to a Husband, Part II.
Family Religion.
Kindness among Neighbours.
Daily Duties.
Duty to the Poor.
Condition of Women in Heathen Countries.
Good Management.
The Influence of Women.
Getting into Debt.
Benefits of Affliction.
Strength for Duty.
Old and New Houses.

ON HEALTH.

Health and Sickness.
The Damp House.
Contrasted Cottages.
Vaccination.
Bathing.
Cleanliness.
Pure Air.
Food and Water.
Attending the Sick.
Medicine.
Worms, Itch, &c.
Measles, Hooping Cough, &c.
Colds, Fever and Rheumatism.
Diarrhœa, Dysentery and Cholera.
Madness.
Sore Eyes, Burns, Wounds.
Poisons and Drowning.

THE RELIGIOUS AND MORAL TRAINING OF CHILDREN.

Example better than Precept.
Obedience.
The Way of teaching Children to Cry.
Rewarding and Punishing Children.
Truth and Sincerity.
Justice and Honesty.
Good Temper.
Brothers and Sisters.
Amusements of Children.
Bad Companions.
Sins of the Tongue.
Industry.
Caste.
Kindness of Disposition.
Teaching about God.
Teaching about Christ.
Teaching Children to Pray, &c.
Times for Religious Teaching.

MISCELLANEOUS.

On Changing the Shape of the Body.
Furniture.
Lessons from Flowers.
Sewing and Washing.
Food.
Condiments.
Food of different Nations.
The Price of Grain.
Clothing.
Books and Printing.
Travelling by Land.
Travelling by Water.
Balloons and Diving Bells.
Modes of Measuring Time.
Light.
Microscope and Telescope.
The Electric Telegraph.
Earthquakes and Volcanoes.
The Stars.

The results have been most disheartening. The need of such lessons never seems to have entered the minds of most ladies. The

book has all these years had a very limited circulation. The well-known writer, A. L. O. E., prepared another work, more elementary, but it has also had a small sale.

It is so far satisfactory that the want is beginning to be felt. At the Punjab Ladies' Missionary Conference, held in 1882, Miss Greenfield read a paper on "Educational Literature," in which the following remark is made :—

"No sooner does the new-comer enter on zenana or school work, than the question arises, 'What books shall I use?' And much of the success of her work will depend on a wise choice."

Miss Greenfield further adds :—

"First of all we want...a special series of books for girls, which should be composed of a carefully graduated course of lessons comprising moral and religious teaching, lessons on sanitary arrangements, household management, common objects, geography, history, arithmetic and letter-writing :

"Then we want more books for our advanced pupils : history, geography, sketches from Nature, poetry—something elevating and refining. It seems to me useless to teach a woman to read fluently, if you have nothing to put into her hands to read after all."*

At the second Ladies' Conference, held in 1888, it was found that little or no progress had been made in the direction indicated. Miss Wauton, of Amritsar, was asked to prepare a Series of Reading Books for Girls' Schools and Zenanas, and a circular was issued to ladies in the Punjab inviting suggestions. This will probably be the basis of a new Series to be published by the Christian Vernacular Education Society.

Indian Educational Codes are beginning to recognise Hygiene and Domestic Economy as subjects. The standards for girls should be further developed. In Arithmetic and Grammar, less should be expected from girls than from boys.

Religious Teaching.—Above all, female education should be pervaded by a religious spirit. Missionary ladies teach Scripture stories and the Bible; but sometimes, especially in Bengal, there is great carelessness about what, in school language, are called "Readers."

The *Bornoporichoy* is the elementary reading book principally used in Bengal. The two parts contain 67 pages. Throughout the whole, there does not seem to be a single allusion to God or a future state. The grand argument against telling lies or using bad words is, that a boy will be disliked by others if he does. The *Sunday Mirror* thus notices them :—

"We decidedly object to the tone of the Bengali primers used in our Schools. We are sorry to say these books totally eschew the religious

* *Report of Punjab Ladies' Missionary Conference*, pp. 70, 72.

sanctions of morality, so much so that the word God is not to be found in their pages. It follows from this that boys of five to eight years of age are kept in woeful ignorance of such a Being as God; and strange to say it is these books which are used as texts wherever the Bengali language is taught." Jan. 4th, 1880.

The *Bornoporichoy* is often followed by the *Bodhodoy*, based on *The Rudiments of Knowledge*, published by Messrs. Chambers; but the Bengali translation is mutilated as described below.

The original contains the following:—

"It is our duty to love God and to pray to Him, and thank Him for all His mercies."

This is *omitted*. The original contains the following:—

"When a body is dead, all its life is gone. It cannot see or feel, or move; it is an inanimate object, and is so unpleasing to look upon, that it is buried in the ground where it rots into dust, and is no more seen on earth. *But although the bodies of mankind die and are buried, they have* SOULS *which live for ever, and which are given up to God who gave them.*"

The passage in italics, referring to a future state, has been *omitted*. The translation merely states that the body is buried or burned on the funeral pile. The original contains the following:—

"Mankind are called *rational* or *reasoning beings*, in consequence of having minds to reflect on what they see and do. They are also called *responsible* or *accountable beings*, because they have souls, which are accountable to God for actions done during life. But none of the lower animals are rational or accountable beings. They have not souls to be accountable, nor minds capable of thinking. They do not know right from wrong. When a beast dies it perishes for ever."

The above clearly points out the distinction between men and brutes. The latter perish for ever at death; the former have souls and are responsible beings. The whole passage has been omitted.

It will be seen that the author has deliberately struck out the injunction to worship God; the moral teaching has no reference to God's will, but simply to what people around would think or do; passages teaching the immortality of the soul, the responsibility of man and the difference between him and the brutes that perish, have been omitted. It is deeply to be regretted that such books, some years ago, were largely used even in Christian schools. It is to be hoped that they have now been superseded by others. They are unfit for all schools except those supported by atheists.

The different Departments of Education will now be noticed in more detail.

PHYSICAL EDUCATION.

By this is meant training the children so that they may be strong and healthy. As a rule, it receives no attention from

native teachers, and perverted ingenuity is employed to defeat the efforts of Nature or Government sanitary rules.

In consequence largely of this neglect, the death-rate in India is much higher than in England. Madras and Birmingham are nearly of the same size, each containing about four lakhs of inhabitants. The annual mortality in the former is about 15,600 a year against 8,000 in the latter—nearly twice as many. Among the Muhammadan women in Calcutta double the proportion of women die to the men; about half the children die within the first year, many of them within 15 days of birth. Why is this? Because the women at childbirth are shut up in small rooms, with every opening closed to prevent the entrance of fresh air. Besides those who die, many persons are rendered sickly all their lives, because in childhood they were brought up in defiance of sanitary rules.

The first requisite to health is a supply of pure air. We can live for days without food, but without air we die in a few minutes. Every body knows that we need air, but many think that any sort of air will do. This is a great mistake. The poor Muhammadan women and children, noticed above, were poisoned by foul air. In order to be healthy, the first need is plenty of *pure air*.

The air in houses is spoiled, more or less, by people breathing, by fires, lamps, &c. It is purer outside. Hence children should spend part of their time out of doors. The air enters the lungs and purifies the blood. It is plain that the more that enters, the better will the blood be purified. If we walk 3 miles an hour we take in about thrice as much air as if we were lying down; walking 4 miles an hour, we take in five times as much.

Pictures are given below of two English games.

SKIPPING-ROPE.

This is a favourite game. It may be played by one girl or several. It is not expensive, and might easily be introduced in India.

DRIVING A HOOP.

This is excellent exercise in the open air, interesting to the child. It shows the freedom enjoyed by English girls and what has contributed to their health. Under present circumstances, it is not proposed for *girls* in India, though it would be excellent for *boys*.

Active exercise strengthens the muscles, purifies the blood, and drives waste matter out of the body. We can take more food after exercise, and digest it better.

Girls need open air exercise just as much as boys. Those who have plenty of it, when they become mothers, have easy delivery, and their children are likely to be strong and healthy.

Indian games for girls are generally not sufficiently active. Some of the boys' games might be adopted with advantage.

Active sports, which a child takes up simply for pleasure, do more good than formal gymnastic exercises. Still, the latter are also useful. What are called "Action Songs" should be introduced among young children.

PRIMARY EDUCATION.

Statistics.—In 1885-86 there were 122,498 pupils in 4,337 Primary Schools for Girls, besides 88,922 girls in Boys' Schools. Including both, Bengal had 75,835 under instruction; Madras, 45,453; Bombay, 42,347; Burma, 13,475, all except 755 in Boys' Schools; the North-West Provinces, 9,573; Punjab, 9,573; Central Provinces, 5,061; Assam, 4,648.*

A few suggestions will be offered under different heads.

Indigenous Education.—The system is very irrational. The children are generally made to learn the whole alphabet in order. They sing it like a song, over and over again, often without paying the slightest attention to the letters. Many of the books afterwards read are in language unintelligible to the children, and no explanations are given or questions asked about the subject-matter.

Rote-teaching is its characteristic. Lady Grant Duff admitted that "In Europe we have constantly made the great mistake of neglecting to cultivate the powers of observation." The remark applies with double force to India. The reasoning faculties also are not exercised. Indian children are naturally very bright; but, under such a course of training, their intellectual faculties are stunted, and they are injured for life. Many of the girls reported as under instruction in the North-West Provinces and the Punjab simply learn the Koran. Mrs. Winter says: "In this part of India Mahomedan girls of the upper classes, when about five years of age, repeat the Bismillah and begin to learn the alphabet; after a year or so the Koran is commenced. Fancy *our* little children being put through the Hebrew Bible at seven years of age, would they not ever after hate the very sight of a book?" †

Introductory Exercises for Young Children.—Instead of beginning at once with reading, children will, in the end, learn much faster if the plan now to be described be adopted. A German, called Frœbel, drew attention to it in Europe under the fanciful title of the *Kindergarten*, or Children's Garden. He recommended a series of objects to be taught in succession. This system is too elaborate and expensive for ordinary use in India; but cheap substitutes will largely answer the same purpose. The following are easily procurable.

A Box of Lucifer Matches.—Bryant and May's are the best. The ends dipped in the composition should be cut off. Each child should have a box. The following exercises may be employed. Arranging the sticks in a straight line; as crosses + + +; as diagonals × × ×; as triangles △ △ △; as squares, large and small; as the ground

* Sir A. W. Croft's Report, p. 280.
† *Allahabad Missionary Conference Report*, p. 158.

plan of a house with openings for the doors, &c. It is surprising how much may be done with this simple apparatus.

Beads of different colours and sizes, Tamarind Seeds, &c.—These can be used like the matches, but additional forms, as circles, ovals, waved lines, are practicable. Colour and size are other new elements. The beads may be arranged in alternate colours, or two may be of one colour, followed by one of another; larger ones may be placed at certain distances; and the combinations are almost innumerable.

Stringing beads in different ways on threads is another useful exercise in which children take great pleasure.

Wooden Bricks of different sizes.—Boxes containing these may probably be obtained at the Presidency cities, but any carpenter can make what will answer the purpose. The previous objects could only be laid flat on the floor; bricks afford the means of building little houses, &c. They cannot be broken like dolls and some other toys, and are an endless source of amusement.

Slates.—The children may first be taught to draw straight lines, crosses, triangles, &c., copying the arrangement of the matches. Waved lines, curves, &c., would form the next series of exercises.

Teaching Reading.—*Do not begin with the Alphabet.* This is one great improvement in the modern system, although men of the old school consider it a defect. If a person has to learn the names of fifty different things, his best plan is to learn a few of them at a time, and not go over the whole at once.

Commence with a word of two letters, simple in shape, and one with which the children are familiar.

Unmeaning combinations of letters are strictly to be avoided. Write the word in large letters. In English the word *no* is excellent to begin with. The teacher should pronounce the word, the children repeating it. Attention should next be directed to the letters. The children should be *asked* their shapes; they should not be *told.* The *powers* of the letters should be given—not their *names,* as *en,* showing that when joined they make *no.*

With very young children, it is a good plan to make them place beads on the letters drawn on the floor; but if they have had the introductory exercises previously described, a child may be asked to write them on the black-board. The attempt should be criticised by the class, and after one or two others have written it on the black-board, all may write on their slates.

A word containing two other simple letters should be similarly taken up, and so on till all the letters of the alphabet have been mastered. It should then be learned in order.

Large letters, printed on cards, are excellent. The children may be exercised in picking out letters and in arranging them into words.

The Indian alphabets contain vowel combinations with all the consonants. These are usually taught as if they were distinct letters; no attempt is made to show the principle on which they are united. Do not begin with *k* combined in turn with all the vowels. Reverse the process. Teach *a* combined with the consonants, *using words.* Show on the black-board that the vowel is not written after the consonant in its initial form, but in one much shortened. Give one or two examples and ask the children to write others. There are some anomalous forms. *When the usual forms have been acquired,* ask the children to write such letters. They will probably write them according to the common rule, after which the reason of the departure from it may be explained.

A sheet is sometimes printed with all the vowel combinations, but it is a dreadful task to learn it right through. It also gets the children into the habit of reading without attending to the sense, which is one of the greatest defects in Native Education.

Arithmetic.—Begin with objects and appeal to the senses. A child who may have a very confused idea of three added to four, understands thoroughly how many three mangoes and four mangoes make. Speak of *things,* place them before the children, and make them count them.

Many schools in England have ball-frames for giving first lessons in arithmetic for young children. The fingers form a good substitute, always available. To find out how many two and three make, let the children hold up two fingers of one hand and three fingers of the other and *count them.*

Fractions may be explained by dividing an orange or some other article before the children.

Object Lessons.—Until recently, education in Europe was confined, in a great measure, to studies by means of books. Pestalozzi has the merit of directing attention likewise to the observation of objects or things. He urged that not merely description of objects should be read by the children; but that, as far as possible, the things themselves should be placed before the pupils and examined by their senses. The name "lessons on objects" is given to such instruction.

Lessons on objects, besides communicating much valuable knowledge, train to habits of observation and stimulate to mental activity.

If the object itself cannot be obtained, a picture of it—as of a tiger or crocodile—should be shown.

Space does not permit further details to be given. *The Indian Teacher's Manual* gives pretty full directions about teaching the different branches. *

* Sold by Mr. A. T. Scott, Tract Depôt, Madras, 10 As. Post-free, 11½ As.

MIXED SCHOOLS.

By these are meant schools in which boys and girls are taught together. Considering the seclusion of women in India, it is not surprising that, according to the Education Commission Report, "There seems to be a general consensus of opinion among the witnesses examined by the Commission, that mixed schools are not suitable for this country." Even in France, Cousin wrote: "The objection to mixed schools is a wide-spread error which makes female education on a great scale an almost insoluble problem."

For centuries mixed schools have been common in Scotland, and they are now very general in the United States. They are beginning to be advocated in India. Sir A. W. Croft, Director of Public Instruction, Bengal, said at the annual meeting of the Indian Association in 1886:

"We must go on educating as many girls as we can in the hope that, as education spreads, there may spring up an effective demand for female teachers, and in the further hope that in the varied circumstances of native life and society, there may be found an increasing number of young women willing to take the position of teachers and keep up a supply equal to the demand. Meanwhile we must go on as we are doing with male teachers and mixed schools; and in mixed schools in Bengal we find a great advantage—chiefly this, that there is a spirit of robust emulation which springs up between the boys and the girls when they are taught the same subjects together. The examinations and scholarships are open to all alike. Girls in many parts are able to hold their own, and in some districts they are coming away at the head of the competition."*

Mrs. Scott, after visiting a Parsi Girls' School in Bombay, wrote as follows:

"Another rule of the school is, that there must be only women teachers; not a single lesson is given by a man. This arrangement is, of course, bad for the school. There is not a large class of highly educated Parsi women from which to select teachers; the higher education of women is a new thing still with them. There is no 'Purdah' among Parsis, no rule to seclude the women; so one does not understand why lessons may not be given by male professors."†

The Education Commission Report says that, in spite of the popular feeling, "In some Provinces, the girls found in boys' schools amount to many thousands." Sir A. W. Croft has kindly favoured the compiler with the following statistics from his recent Report on Education: "From 1881-82 to 1885-86, the number of

* *Indian Magazine*, 1886, p. 179. † *The Indian Magazine*, 1888, p. 362.

girls reading in mixed schools increased in all India (excluding Burma) from 42,000 to 86,000—a fact which I adduced as showing that the presence of young girls in boys' schools did no great violence to native feeling. There was an increase in Bengal from 23,000 to 35,000; in Madras from 14,000 to 22,000, and in Bombay from 4,000 to 17,000."

In the Report of the Madras Director for 1886-7, it is said, "Of the increase in the number of girls, nearly two-thirds appertained to boys' schools and a third to girls' schools proper."

The *Indian Messenger*, a Calcutta paper, has the following :—

"We do not know whether all our readers are aware of the fact that two Parsee ladies are now reading in the Free Church College, Bombay. We are glad to learn from the *Bombay Gazette* that the presence of the ladies in the class has exerted a refining influence on the manners of the 160 young men who form that class, besides there being a healthful competition between the two sexes. Mixed education is a novel thing in this country; but it has been experimented upon on a large scale in America and has been found to be productive of nothing but very good results. In many of our primary schools it has begun to be tried to a large extent. In many of our village *Patsalas* girls are admitted into boys' schools and in many schools the number of girls is daily increasing. In several places boys and girls have their separate classes within the same school-room. There is a demand for good education for boys, and accordingly the boys' schools are of a better quality than girls' schools, where there is no demand for substantial education. We attach another value to this mixed education. Fellowship in intellectual labour is one of the best means of generating that true respect for each other in the opposite sexes which we regard to be the best safeguard of female honor in society." April 17th, 1886.

Mixed schools are recommended for *villages* for the following reasons:

1. At present the desire for female education is confined to a few.

2. There is great difficulty in getting female teachers. Some of those employed at present are very inefficient: the children learn very little. A good, respected male teacher is much better.

3. In many villages it is not easy to maintain even a school for boys: what hope is there of supporting a separate school for girls?

4. Mixed schools would help to break down the system of secluding women—a great evil.

Teaching Needlework.—As it is desirable to teach girls needle-work, the teacher's wife should, if possible, give instruction in this during part of the day. Bringing a small addition to the income of the family, if it were pressed upon teachers, they would, in course of time, get their wives qualified.

SECONDARY FEMALE EDUCATION.

Importance.—It must be allowed that, in many cases, especially in schools under Native management, female education is of little real value. The Director of the North-West Provinces says, "Amongst aided Vernacular primary schools we find a large number of girls nominally learning, but only five in every 100 getting beyond the lowest classes." Sir A. W. Croft says: "There are not wanting indications, even in Bombay, of the slight, almost the unreal, character of the demand for female education. It seems not to be taken quite seriously; apparently in the belief that anything will do where girls are concerned. Parents often refuse to provide their girls with slates and books, not on the ground of their poverty, but because they hold such expenditure to be useless."*

It is true that some good is being done. Pandit Sivanath Sastri says, "These girls' schools, however badly managed, and however unsatisfactory as regards their teaching, serve one great purpose. They are silently habituating the people to the idea of educating their girls."†

A mother who has received even a smattering of education herself will probably have some desire that her daughters should receive instruction.

Still, the real objects of education cannot be secured unless it reaches a much higher standard. The progress made must be measured by secondary rather than by primary education.

Statistics.—In 1885-6 there were 23,904 pupils under instruction in 349 "Secondary Schools for Girls," besides 3,246 girls in Boys' Schools. Of the 23,904, the number who studied English was 15,522, the studies of 8,382 were confined to the vernacular. Madras had 14,657 under instruction; Bengal, 4,815; Bombay, 3,192; Burma, 1,922; the North-West Provinces, 1,668; Assam, 130.

The number of female scholars in each stage of instruction was as follows: Collegiate, 35; High, 375; Middle, 4,339; Upper Primary, 15,641; Lower Primary (A) 132,020; Lower Primary (B) 77,444; total 229,857. ‡

The percentages were as follows: 2 per cent. in the secondary stage, 7 per cent. in the upper primary, and 91 per cent. in the lower primary stage including 34 per cent. not reading print. §

In the collegiate stage there were only 35 female students against 10,503 male students.

The nationalities must be borne in mind, or a very erroneous idea will be given of the progress of education in secondary schools for girls.

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* *Report*, pp. 287, 285. † *Indian Magazine*, 1882, p. 317. ‡ *Report*, p. 96.
§ *Report*, p. 282.

	Census of 1881.	Under Instruction. †
English Speaking	203,558	9,000
Native Christians	1,659,076 *	3,445
Hindus	187,937,450	1,755
Muhammadans	50,121,587	7
Others	13,970,148	1,379
	253,891,821	15,586

More than half the pupils, 9,000, consist of Europeans and Eurasians. Sir A. W. Croft says, "The distaste of Hindus and Muhammadans for the advanced education of their girls is even more distinctly marked. ... The vast Hindu population is represented by 1,755, and the Muhammadans by 7 only."‡

High Schools.—Secondary female education is chiefly in the hands of Christian Societies. Their schools are too numerous to be mentioned, and the main object is to show what has been done otherwise.

Bethune School, Calcutta.—This was founded and maintained for some time by Mr. Bethune. On his death, Lord Dalhousie undertook its support while he remained in India. It is now under Government. Sir A. W. Croft thus mentions it:

"In 1886 a noteworthy appointment was made by the Government of Bengal. Miss Chandra Mukhi Bose, the first native lady in India to pass the Entrance examination, took the degree of M. A., with honors in English in 1884, and was thereafter appointed teacher in the Bethune School in which she had been trained for her degree. In 1886 the Lady Superintendent of that institution retired, and Miss Bose was appointed to succeed her, being thus placed in educational and administrative charge of an important college and school, with a full staff of professors and teachers, male and female, and with 142 girls on its rolls. Besides male graduates for the college classes, she is assisted by Miss Kamini Sen, B.A., also a former pupil of the institution."

Keshub Chunder Sen established the Victoria College for Women in Calcutta, but details regarding it are not available.

The Alexandra Institution, Bombay.—This was founded, many years ago, through the zeal of Mr. Manockjee Cursetjee. The Report read in 1888 gave the number of pupils as 79, their ages ranging from 9 to 27 years. All were Parsis. No Hindu or Muhammadan girl in the Bombay Presidency has yet passed the entrance examination.

Poona.—This city has two High Schools for girls. The "Victoria High School" was established by Mrs. Sorabji, of Parsi descent,

* The number is obtained by deducting the "English-speaking" from the Christians.
† The number under instruction in Native States is not included, but it is very small.
‡ *Report*, p. 283.

but a Christian by religion. She is assisted by her daughter, the first lady graduate in Western India. In 1887 the number on the roll was 130. It is a mixed school of boys and girls comprising all nationalities—Europeans, Eurasians, Native Christians, Parsis, Jews, and Hindus. The ages of the pupils vary from 3 to 19 years.

The "Poona High School" was established in 1884. It began with 28 pupils. Last year the average number on the roll was 61·5 and the average attendance, 45·4. Out of 65 pupils at present on the roll, 43 are Hindus, 13 Jews, 7 Native Christians, and 2 Muhammadans. 45 are residents of Poona, and 15 are sent from outstations. Of the latter 12 lodge and board at the Boarding Establishment provided for them. 51 of the girls are unmarried, 8 married, and 6 widows. The average age of the pupils is 12·4, the highest is 24 and the lowest 8, and there are so many as 24 above the age of 12, and 11 above the age of 15. 28 are daughters, sisters or other relations of Government servants; 11 are of Government pensioners, 5 of Railway servants, 6 of Missionary and private servants, 2 of merchants and traders, 4 of teachers and professional men, and 3 of cultivators.

The School is divided into 5 classes, the pupils of which have finished the first five Anglo-Vernacular standards, and there is a sixth preparatory class in which the studies of the third Vernacular standard are revised and the younger girls better prepared to enter upon the studies of Anglo-Vernacular Standards. The school course includes, besides the usual school subjects of the Anglo-Vernacular standards, sewing and singing, which are taught to the pupils of all the classes, and Sanskrit, sanitation, embroidery, drawing and instrumental music, which are taught to those of the higher standards. Domestic management and economy are practically learnt in the Boarding House under the immediate supervision of the Lady Superintendent who stays on the premises.

Thirty-eight of the pupils pay a monthly schooling fee, which, according to their circumstances, varies in amount from 4 annas to one rupee; 18 of them are stipendiary scholars who win the scholarships in competitive examinations held annually. The stipends vary in value from Rs. 4 to Rs. 12 per mensem.

The expenditure during the last official year amounted to Rs. 13,553, out of which sum Rs. 9,889 were paid by Government for teachers' salaries and furniture, and Rs. 3,663 were expended by the Society from private funds on account of scholarships, special teachers, servants, rent, books and prizes, increased accommodation for boarders and contingencies. At the end of March last, the balance in hand of the Society's fund was Rs. 114,461, of which sum Rs. 112,225 were invested in Government Securities. About two-thirds of the Fund have been expressly given by the donors for endowing scholarships and prizes, and are not available for general purposes.

The report of the Inspector and the remarks of visitors are very complimentary. His Highness the Thakur Sahib of Gondal, after highly commending the school, added, "My only suggestion

is that special attention should be given to those subjects which are likely to prove of practical use to the students in after-life."

Girls' schools at present must largely follow the Code for boys. Some alterations have been made, but more are required.

The foregoing account is abridged from a statement made to their Royal Highnesses, the Duke and Duchess of Connaught.

Madras.—Although liberal encouragements have been offered, no Hindu or Muhammadan girl has yet matriculated at the Madras University. The Inspectress remarks that "high schools for caste Hindu girls have not yet been found possible."

At the last meeting of the Madras Branch of the National Indian Association, Mr. S. Ramasawmy Mudaliar, M. A., B. L., made the following proposal:

"As regards the establishment of a central institution the difficulties seem to be great at the first blush, but they will disappear if we manfully try to face them. We can raise the requisite funds by appealing to the good sense and generosity of all persons interested in the cause of female education. The object of the institution should be to give education of an advanced type to our grown-up girls who have already received elementary instruction now given in our schools. They may simply receive the instruction given in it as day scholars, or permanently remain in it as boarders. Attention should be paid in all cases to the religious and caste scruples of the pupils. Admission need not be confined to young girls, but even grown-up women may be admitted into it."

The late Madras Director of Public Instruction, reviewing Mrs. Brander's Report, says: "The number of rich girls at school was still quite insignificant."* The need of a High School for girls is greater in Madras than in Poona, and there is greater wealth for its support. If any influential Madrassee would take up the proposal warmly and perseveringly, the object would be secured. Who will be the Manockjee Cursetjee of Madras?

The compiler wrote to the Superintendent of the Bethune School, Calcutta, mentioning the Madras proposal, and asking for some information to serve as a guide; but no reply was received. An application to the Director of Public Instruction would secure the needful details.

One obstacle may be mentioned. Parents in Madras would prefer their children to be day-scholars. Those living in the same quarter might arrange to have an omnibus, with venetians, to call in the morning at their houses to take the children to school, and to bring them back in the afternoon. Other conveyances might also be used. "The will" would provide "the way."

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* *Indian Magazine*, 1888, p. 359.

Questions connected with Secondary Education.

With regard to Primary Female Education, all are very much agreed. On the other hand, there has been a good deal of controversy as to what Secondary Female Education should include. Two of the principal points in dispute will be noticed.

The University Course.—The question is, Should young ladies be encouraged to pass the usual University examinations?

In March 1883, two Bengali ladies received the degree of B. A. in the University of Calcutta. They had to appear in gown and bands, and the Vice-Chancellor in his address said that their admission as graduates would make that convocation a landmark in the educational history of India. He hoped "it would pave the way to a general recognition of the right of the women of this country to education, and the duty of the men of this country to provide it for them."

The remark was made in the Calcutta Missionary Conference, "Every girl who takes a degree or even enters a university, raises the standard and proves the possibility of female education to the unbelieving opposers of it."*

University examinations give a necessary stimulus and prescribe a course of study, which are great advantages; but they have serious drawbacks.

The Indian Universities were established on antiquated models. The remarks of Mr. Lowe, in 1867, with regard to Oxford, applied to India:

"I will now give you a catalogue of things which a highly-educated man—one who may have received the best education at the highest public schools, or at Oxford—may be in total ignorance of. He will probably know nothing of the anatomy of his own body. He will not have the slightest idea of the difference between the arteries and the veins, and he may not know whether the spleen is placed on the right or the left side of his spine. He may have no knowledge of the simplest truths of physics, or would not be able to explain the barometer or thermometer. He knows nothing of the simplest laws of animal or vegetable life." "With the new world which chemistry is expanding before us—with the old world that geology has called again into existence—with the wonderful generalization with regard to plants and animals, and all those noble studies and speculations which are the glory and distinction and life-blood of the time in which we live, our youth remain, almost without exception, totally ignorant."†

Some improvements have since been made in the Indian University courses; but it may still be questioned if they are the best adapted to young men,—certainly they are not the best for young women.

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* *Free Church Record.* † Address at Edinburgh, pp. 25, 26.

The great defect of the University course is that the intellect is unduly stimulated, while the moral and religious faculties are dwarfed. Mr. F. H. Barrow, in a recent issue of the *Calcutta Review*, maintains that neither literary nor scientific education has the slightest effect upon the moral or religious character, but that it leaves it entirely untouched.

The compiler holds strongly that the University course should include Natural Theology, as in Paley's work, and a good Moral Text Book. The latter should not discuss "ethical theories," but treat of practical duties. Agnostic influence may be still too strong to secure their introduction, but as the results of the present system further display themselves, a change may be made.

Meanwhile, the Indian Universities, following the example of Cambridge, might have alternative subjects more suitable to women. The case of female medical students has specially to be considered. Hitherto one great obstacle to the higher education of women has been that it has led to nothing in the shape of emolument, the grand motive power. The Countess of Dufferin's Fund will increase the demand for trained lady doctors.

Educational service is another opening for "women's work." For this "Departmental Tests" might provide sufficient standards.

English *versus* **Sanskrit.**—Herbert Spencer has a chapter, "What Knowledge is of most Worth?"—a question of great importance in marking out a course of instruction. A spirit of false patriotism encourages the study of Sanskrit even in some girls' schools. What are its results in the case of pandits, men who have been nourished on it all their lives? They are full of false knowledge, self-conceit, the strongest opposers of every movement fitted to elevate the condition of India. As Sir H. S. Maine said in a Convocation Address at Calcutta; are we "to teach that which is not true—false morality, false history, false philosophy, false physics?"

Indian women are bigotedly superstitious. The study of Sanskrit would tend to strengthen the feeling.

On the other hand, English is the language of progress, it opens up a new world, it affords access to all the treasures of knowledge which have been accumulating in every country during the past generations of mankind.

It may be said that both ought to be studied; but this would lead to a smattering knowledge, of little real value. Each requires the labour of years for its acquisition.

Sir Monier Williams, referring to Ramabai, says:

"The history of her case is instructive; as showing that what is wanted in India is not too much learning and over-instruction for her women, but rather co-ordinate education for men and women. We do not want Indian girls to be turned into bright blue female Pandits any more than we desire young Indian men to be turned into pedantic prigs.

We do not desire mannish women any more than womanish men. We desire the correlated education of each according to their respective spheres of duty, so that each may be a helpmeet for the other, in conformity with the true Christian ideal. We want Indian wives to be the complements of their husbands, and not mere supplements or appendices."*

English is greatly to be preferred to Sanskrit. The latter should be studied only in exceptional cases.

Mission Boarding Schools.

These have been carried on for many years in all parts of India. In 1881 there were 155 schools, with 6,379 pupils. On the whole, they have done much good, although, like all things human, they are susceptible of improvement.

Generally speaking, the education given in chiefly through the vernacular; but of late years, English, instruction in the piano, &c., have been added in several schools. Miss M. R. Greenfield, of Ludiana, in a paper read at the Conference of Lady Missionaries held at Amritsar, Punjab, complained that in some cases habits more expensive were acquired than the after-life of the pupils would permit:

"Everywhere there is and probably will be, a demand for wives suitable for Christian men in the humble walks of life; and nowhere are they to be found! Punjab Christians go to Delhi, Secundra or Bareilly to find girls who are able and willing to undertake housekeeping on a moderate income. I have had several applications for wives during the last five years. 'Not any of the New-fashioned girls' is the burden of their cry. 'You have saved me from ruin,' said a man whose sick wife I had been attending, 'if she had died, I could not have afforded to marry a *school* girl.' Girls, whose parents have brought up a large family on Rs. 15 a month, turn up their noses at a young man who has Rs. 20 to start with. Why is this? Because the habits they have acquired in school are more expensive than is warranted by their parents' income, and will not allow them to come down and live in a style consistent with that income. I do not say that all the schools should be carried on at one rate, but that the expenses for each boarder should not be above the average cost of home maintenance for such children, and that the girls should be fitted to marry men of the same social standing as their brothers. Instead of learning thrift and how to suit their wants to their income, they are, I fear, learning habits of self-indulgence; and the want of economy and forethought which we deplore in the present generation is likely to be increased tenfold in the coming ones. Almost imperceptibly wants are created and tastes acquired, that it will be difficult to satisfy. Tight-fitting jackets instead of loose ones, shortly after necessitate *stays*. A princess dress needs a *flounce* at the bottom

* *Speeches*, p. 62.

and a dress-improver at the back. A bit of lace at the neck and wrists means extra pay to the dhobi; and so it goes on, till the girls are fairly launched in the stream of European dress, and watch with keen interest the ever-varying shapes that form the prevailing 'fashions.' In some cases they are utterly unfitted for returning to their own homes. One who was sent home for the holidays refused to sit with her parents, because they took their food in the usual native fashion instead of from a *table*. Besides the fact that the girls' domestic life and habits are not such as to make them economical house-wives, is it not true that the prevalent idea among the girls is, that it is far better *not* to marry, that, by remaining single they may have a higher social position, and that in fact, the one object of their education is to enable them to support themselves and live as 'Miss Sahibs'?

"Are not ladies at the head of these schools, unwillingly perhaps, fostering the girls' aversion to marriage, by the almost exclusive attention paid to intellectual development, to the injury of domestic training?"

Miss Greenfield notices the "difficulties in the way of making these schools really Missionary Institutions:"

The first mentioned is,

"The demands of well-meaning, but ill-advised parents for everything English. English education, English clothing, English habits, are considered the high road to social distinction, large salaries, good appointments; in a word, all that a native means by advance."

The second difficulty applies to schools for boys as well as to those for girls:

"II. **Government Grants.**—The second hindrance to any improvement, indeed one of the causes of the failure of the schools from a Missionary point of view, is the deference shown to Government Codes, in order to secure the Government Grant-in-aid. For the moral, religious, domestic or Missionary aspects of the education given, the Government cannot be expected to have any regard, but they hold out a bait of money and something more than money, to schools that will accept their terms. Education, pressed forward on the Government lines, means larger grants, honorable mention in Educational Reports, distinction in examinations, and perhaps Government employment for distinguished scholars. Therefore the subjects that pay best must be taught and English is well paid for. But this seems hardly sufficient reason to govern the style of education by a Missionary body in the name of religion."

The third difficulty is that the Committees managing these schools are composed chiefly of gentlemen. The fourth may be given more in detail.

"IV. **Lady Superintendents without experience.**—The fact that ladies sent out from home to take charge of these schools are thrust into the work with no previous knowledge of the country, the people, or their language, and rarely have any opportunity of acquiring that knowledge. Were the Home Committees to allow their ladies at least two years for

the study of the language and the conditions of the *heathen* part of the population, before entering on the arduous duties of the Christian school, we should soon see great changes in the points under discussion."

Miss Greenfield makes another suggestion:

"**Bible in their own tongue.**—Though to some it may seem an unimportant matter, may I not suggest that the ladies in charge of such schools should acquire the vernacular sufficiently to give the Biblical instruction in the children's native tongue? The Bible in *their own language*, should be to them all that our English Bible is to us—'a lamp to our feet,' 'The sword of the Spirit,' 'the Word of God.' They should be so thoroughly acquainted with it, either in the Roman character, or, better still, in one of the native characters, as to be able without difficulty to refer to any subject in the Old or New Testaments, and should not think it an indignity to read a chapter in the Hindustani Bible. A little girl, not a very advanced scholar, was recently asked to read the chapter at family prayers at home; the one who usually read being ill. She replied, 'Oh I can't read *that*, in *my* class we read the Bible in *English*.'"

The obstacle to this is that the ladies are generally set to full work at once, and do not study the vernaculars.

Miss Greenfield's remarks on the importance of *Domestic Training* have already been quoted. A Native Christian has turned his boarding school wife out of doors, because she could not cook. The late Rev. P. P. Schaffter, of Tinnevelly, would not allow a girl to leave his boarding school till she could prepare a curry to his satisfaction. A suitable matron should be appointed to a school; but servants should not be employed—the elder girls should do all the work.

Two Classes of Boarding Schools Needed.—Miss Greenfield quite admits this. "English education, fashions and customs for those only whose parents can afford to pay for them, and will keep them up in their own houses. When they are prepared to do this, Christian schools can give it, without charging it on Mission funds."

Whether instruction should be given in the piano, is doubtful. Except in rare cases, the pupils will not make any real progress, and the time of a lady supported by a Missionary Society should not be spent in such a way. On the other hand, singing should have an important place. The girls should learn both hymns, moral songs and nursery rhymes, which in after-life they might teach their children.

The late Mrs. Weitbrecht, at the Mildmay Missionary Conference in 1878, expressed similar views to those quoted from Miss Greenfield:

Through want of community of ideas on Christian female education, there has been a waste of Mission energy. Some have opened schools for high-class girls on moderate fees; others have done the same for low fees, and of course secured more immediate results, in numbers of pupils,

and those not always of the right position. Again, schools have been opened for poorer girls in the lowest terms possible, for giving a sound practical vernacular education; and others have been opened on the same terms, giving a high class education, English, superior food, and servants to attend the pupils. Most parents prefer the latter schools, and only find out their mistake when their daughters return discontented to their own homes, entirely unfitted for the class of men they ought to marry, and naturally desiring husbands whose incomes will provide them with the clothes, food, and attendance to which they have become habituated. Pastors and others, receiving moderate salaries, are thus driven to choose uneducated women, who can sew, cook, clean, and attend to their children, and are also often rendered discontented and suing for increased pay."*

Miss Greenfield's remarks were written with reference to the Punjab. Some may consider them too strong even so far as that province is concerned; but they contain needful cautions against evils which may spring up anywhere.

Zenana or Home Teaching.

Value.—The Madras Director justly says in his report for 1886-87 "The system is to my mind in itself admirably suited to the conditions and circumstances of the country, and calculated to be of immense help to the progress of Indian women." (p. 105). Many of the higher classes will not allow their daughters to attend schools, while early marriages tend to remove all other children at a time when they could profit most from the instruction given. Home teaching provides education for the former, and enables the latter at least to retain what they have acquired, if not to reach a higher standard.

But Zenana teaching in which European or American ladies take part has other advantages. A Muhammadan in North India writes: "If English ladies had spared time to see and talk with the wives and daughters, of respectable Mussalman families, they would have done more to accelerate the work of social reform, to knit the bands of affection, than a whole mass of legislation." Their visits break the monotony of Indian home life, and open up a new world of thought. Indian women, like others, have their sorrows, and sympathy with them in their trials has a beneficial influence. The late Mrs. Lewis writes:

"One day I introduced my two dear fellow-workers to one of our Rajput women as my 'daughters,' and she at once with love on her lips and love in her heart, put her arm in mine and pointing to herself said, 'and here is another daughter.' Sympathy is dear to them. I shall never forget the smile on a sick widow's face when I told her that I too

* *Mildmay Missionary Conference Report*, p. 186.

was a widow, and could sympathize with her, that my God had comforted me and helped me to bear my grief, and would comfort her too if she trusted in him. Oh yes, sympathy is sweet to the Hindu widow too, who receives so little from her own people."*

A Bengali lady thus expressed the results of Zenana teaching of the right stamp: "Though my life is just like the life of a bird in a cage, in my cage I have learnt to sing."†

Origin and Progress.—The Rev. T. Smith, of Calcutta, so long ago as 1840, proposed a scheme for the home education of women of the upper classes; but at the time it met with no practical response. In 1855 it was taken up by the Rev. J. Fordyce, with the cordial co-operation of Mr. Smith. Mr. Fordyce says:

"Mr. Smith obtained the consent of several highly intelligent Babus to admit a governess and pay for her services. This was the more gratifying as the arrangement was made on the clear understanding that she would be free to impart religious instruction. An European teacher was sent, accompanied by a native girl as her assistant; and the results, both as regards the progress of the pupils, their attachment to the governess, and their lively interest in her instruction, are highly gratifying. The only outlay was for the purchase of a horse and ghari, the Babus paying enough for a small salary to the teacher, and the current expenses of the conveyance."‡

Soon afterwards the work was taken up by missionary ladies, as Mrs. Sale and Mrs. Mullens. The Normal School Society also entered the field, and the system spread in Calcutta. Up till 1861 nothing was done in the North-West Provinces; but the late Mrs. Winter, who had laboured for four years as a Zenana visitor in Bengal, soon afterwards commenced the work in Delhi. It has since extended to all parts of India.

In 1881, the Protestant Missionary Census gave the number of houses visited and pupils under instruction as follows: Bengal, 1318 houses, 2324 pupils; N.-W. Provinces, 2073 and 2765; Oudh, 737 and 625; Panjab, 648 and 1032; Central India, 351 and 319; Bombay, 366 and 147; Madras, 2029 and 1920. Total, 7522 houses and 9132 pupils. The statement is appended: "The Zenana returns were very incomplete."§

The Madras Branch of the National Indian Association, a secular agency, had in 1887 one Superintendent, assisted by three female teachers. Of the 30 pupils on the rolls, 11 were Brahmins, 13 Vaisiyas, and 6 Sudras. The parents of 4 pupils belonged to the richer classes. Ten learned English. The results of the public examinations were good.

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* *Madras Missionary Conference Report*, 1879. Vol. I. p. 185.
† *Mildmay Conference Report*, p. 311.
‡ *Bengal Conference Report for* 1885, p. 152.
§ *Statistical Tables*. p. 63.

The *income* for 1887 was as follows: Donations, Rs. 573-9-0; Government Grant, Rs. 1,007-1-8; Fees from Pupils, Rs. 358; amount received from the General Fund, Rs. 772-4-1; total, Rs. 2,710-14-9. *Expenditure*: Salaries, Rs. 2,482-14-3; Stationery, 14 as. Prizes, Rs. 54-15-9; contributions to the General Fund, Rs. 172-2-9; total, Rs. 2,710-14-9.

In Calcutta Sir A. W. Croft says, "Missionary agencies 'hold the field.'" He adds: "In Bengal several native associations, instituted for the purpose of holding periodical examinations of women taught by their fathers or brothers at home, have also been aided; and there is no doubt that a good deal of this home education goes on of which the department hears nothing."*

A Society has been formed at Anantapur, in the Madras Presidency, by Hindu gentlemen for the "Home Education of Women."

Suggestions.

Agents.

Selection.—Mrs. Etherington, in a Paper read at the Calcutta Decennial Missionary Conference in 1882-3, urges greater care in their selection. She says, "In not a few cases has there not been too much of mere romance and pleasant excitement, and too little of honest searching of heart, and calm counting of the cost at starting, and consequently have there not been many cases of disappointment and failure at the end?" p. 199.

At the same time, it is admitted that these failures are exceptional cases, and that among the agents in this department are some of the most devoted workers in India.

Preparation.—English and American ladies are sent out with a few general directions to a different Zone, to women speaking a different language, professing a different religion, with ideas altogether foreign. They are left to gain such experience as they can from the hints of fellow-labourers and their own failures. It is true that the home Magazines contain occasional suggestions; in the Missionary Conference Reports there are Papers on Zenana work; and best of all, there is the Report of the Punjab Ladies' Missionary Conference in 1882.† Still, these are insufficient. A Manual should be carefully prepared to be placed in the hands of all selected for the work. Besides the directions given, it might refer to the best sources of information. At a comparatively small expense, agents might be saved from many mistakes and their usefulness greatly increased.

One or two illustrations may be given.

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* *Report*, p. 293.

† A Report of the Conference in 1888 will probably also be published.

To instruct any one properly, you must have some insight into the ideas already possessed, the thoughts that occupy the mind. A Zenana visitor should know the meaning attached by Hindu women to the terms God, sin, holiness, salvation, heaven, &c. Mrs. Winter suggests that ladies should have clear accounts of the Hindu and Muhammadan festivals that they may know the subjects on which their pupils' thoughts are full. Without being polemic, such knowledge may, in some cases, be turned to good account.

Hints on Etiquette might form another chapter. Indians attach great importance to it, and its observance or neglect will do much to attract or repel. Mrs. Winter says, that she sent a native Christian daily to a Hindu family, but "unfortunately her manners offended them so much that they declined her services."

The Sinhalese are said to have 16 forms of the second personal pronoun, expressing the highest reverence down to the utmost contempt. Indian languages may not be so rich in this respect; but they have them, more or less, and care is required in their use.

An English or American lady should remember that in the eyes of an orthodox Hindu she is a *Mlechicha*, whose touch is pollution. She should know how offence may be given in this way.

A lady, with the requisite experience, could not confer a greater boon upon her fellow-labourers than by the preparation of the Manual suggested.

There are now hundreds of ladies employed in Zenana work, and it is time that the present happy-go-lucky system should come to an end.

Knowledge of the Vernacular.—At the Mildmay Conference the Rev. J. E. Payne said :—

"In conclusion, I think it well to suggest that every body who goes to India for any kind of Missionary work be required to prepare for an examination in the language of the people at the end of the first and second year. Missionaries of all denominations are examined, and they are liable to recall if they fail to pass." p. 318.

Some Missions require ladies to pass examinations in the vernacular, but not all. In fact, some in charge of Schools in which English forms one of the subjects have been told that a knowledge of the vernacular is not necessary in their case. This is a great mistake. Even in teaching English a knowledge of the vernacular is very useful. To give an English synonym is no proof that a pupil really understands a word.

Training of Indian Agents.—Foreign ladies can do little more than superintend; the burden of the work must fall upon their assistants. Their training is therefore of great importance. A Committee appointed by the Punjab Ladies' Missionary Conference

in 1882 drew up the following "Graded Scale of Qualifications for Zenana Teachers and Bible-women :"

Grade I.

To read and write well *one* language; be competent to teach the rudiments of Scripture history and plain knitting. Salary from 4 to 6 rupees.

Grade II.

To read and write *two* languages, know thoroughly the four simple rules in arithmetic, knitting socks, and be well up in Genesis and the Four Gospels. Salary from 8 to 10 rupees.

Grade III.

To read and write two languages well, know the four compound rules in arithmetic, the elements of geography, and be familiar with the chief points of Muhammadan or Hindu controversy, and some simple Church history and the Acts of the Apostles. In needlework, either proficient in cutting out and making plain garment, or in *kasida* or lace, or some other fancy work. Salary from 12 to 15 rupees.

Grade IV.

To read and write *three* languages; arithmetic to vulgar fractions and rule of three; general knowledge of Geography and History of India; thorough acquaintance with Muhammadan and Hindu controversy; thorough knowledge of the Bible. Salary from 16 to 20 rupees.

Grade V.

To teach all subjects up to the Normal School Standard; proficiency in the Evidences of Christianity and Prophetical Books; to prove the chief doctrines of Christianity from the Scriptures; elementary astronomy is also desirable. Salary 20 to 30 rupees.

*** The special books for examination to be appointed by the Sub-Committee.

The number of languages is required on account of so many being spoken in the Punjab.

The course proposed is not altogether satisfactory. With the exception of needlework, it has no special reference to women. It might be less polemic, and include some knowledge of sanitation, the training of children, &c.

While Female Normal Schools should receive every encouragement, ladies engaged in Zenana work may do much for the improvement of their own assistants. Mrs. Capron says:

"It is the custom in Madura to hold a meeting every Friday evening at which incidents of the week's work are mentioned, and this is closed

by dwelling on something connected with the Saviour's life, fitted to be an inspiration to effort during the following week. It is a fact to be mentioned that heathen women not unfrequently send requests for prayer to this meeting. Some of these from our pupils of long standing are touching. An hour is spent alone on Sunday with each Bible-woman in turn."*

Miss Andrews says:

"Our helpers need moral as well as mental training. How often we came across instances of little unfaithfulnesses, meannesses, falsehoods, deceptions! how often we are grieved by exhibitions of temper, pride, idleness!"

Instead of individual fault-finding, a class is suggested, in which failings might be treated without personality:

"Such a class gives opportunities of applying the Scriptural precept 'Be courteous,' of treating of neatness and cleanliness, as well as of truthfulness, meekness and patience, of pressing home upon them the need of training their own children wisely and well, and of endeavouring by precept and example to lead their pupils to do the same."†

The above faults may be expected to be more prevalent in young Missions like the Punjab; but everywhere they require to be guarded against.

Small Hand-books containing directions about their personal conduct and work, are very desirable for the use of Indian assistants.

Instruction.

1. **Need of Adaptation.**—The most important part of a sermon is the application—to show how the whole bears upon the hearer and to point out his duty. Without this even the narratives of Scripture will lose greatly their effect. The need of adaptation with regard to ordinary school books has already been shown: the same remarks apply to the religious instruction. The translations of *Peep of Day* and *Line upon Line* are largely used in Zenana teaching. These books were written for Christian children in England; they necessarily do not draw the lessons from the narratives which Indian women specially need.

There are many excellent Scripture stories in English, which would serve as bases, but their application should be made suitable to India.

The *Women of the Bible* form a good series of lessons. Books on the subject have been published in several Indian languages.

Instruction should be given on the preservation of health and the training of children. In Hinduism, moral teaching finds no

* *South India Missionary Conference Report*, 1879, Vol. I. p. 179.
† *Punjab Ladies' Conference Report*, 1882, pp. 59, 60.

place. Religion and morality are considered distinct. On the contrary, "religion in daily life" should receive marked attention. Mr. Mullick complains that for the sake of reading dramas and doing fancy work, "our young women are fast becoming oblivious of their household duties or avoiding them as a drudgery." Caution should be given on this point.

A carefully graduated course of instruction, with the necessary text-books, is a great desideratum. Some changes would be necessary in peculiar cases; but it would give a good general idea of what was wanted.

2. **The Useful rather than the Ornamental to be kept in view.**—In Bengal Mr. Mullick says, "The consumption of dyed-wool is increasing beyond all proportion. Woollen neck-ties and night caps, socks and shoes, and woollen luxuries are finished off by our lasses by their delicate needle and thimble, but one must send for the tailor to make babies' clothes, quilts, and bedding."

The complaint is not confined to Bengal. The Rev. T. K. Weatherhead said in Bombay some years ago:

"I protest against the large amount of time spent in crochet and other kinds of fancy work. This is useful in its place, but it creates no character, draws out no great practical quality, prepares for no real usefulness. It gives no foundation for thought which shall lead to influential action upon those around. What is wanted is knowledge which will fit for companionship, for bringing up children, for ruling her household, for taking an interest in the welfare of all people."

Miss Brittan said at Allahabad that fancy work was not taught by her Mission until the pupils could at any rate read the *First* Book through. A lady in the Punjab said that her first lessons in sewing were to teach the women to mend their own clothes.

Mr. Mullick says:

"As yet the action of a cultured female mind has been infinitesimally small. It is infinitesimal in its action on the husband, infinitesimal on the son. Our women's accomplishments only *please* us—no more. We earnestly hope for the day when they would animate and vivify us, to work in the cause of national progress."*

On the other hand, it is admitted that the desire to learn fancy work is sometimes the great incentive to receive Zenana instruction. No hard and fast rule is practicable, but the general principle which has been urged should be kept in view.

3. **A Taste for wholesome Reading should be fostered.**—If the women do not read at all, or read only trashy tales, the art they have acquired will be comparatively useless, if not injurious. A lady engaged in Zenana work takes with her a packet of cheap little story books, with bright covers, and sells a great number.

* *The Hindu Family*, p. 108

The subject will be further noticed under the head of "Literature for Women."

Appeal for Voluntary Labourers.

Already there are several English ladies engaging in Zenana teaching and other work among women; but maintaining themselves. Every effort should be made at home to enlist more such volunteers. "The harvest truly is plenteous, but the labourers are few."

But there are English ladies in India who could render valuable service in various ways.

Even accompanying ladies engaged in Zenana work would be encouraging. A report says, "We want ladies who take an interest in them to visit them often. The cry always is, 'Do bring somebody to see us; you know we would go if we could.'"

Some ladies might undertake to superintend a few native assistants. An hour a day to five houses a week could be given in several cases. It would greatly diminish the expense, while the influence of an honorary worker would be of much value.

Indian Christian ladies might take part as well as *English* ladies. Zenana work in Madras was commenced by a Christian Native Lady. Mrs. Winter says, "A native Christian lady (who had herself once been a Hindu) went with me once or twice, and I always felt one of her visits was worth fifty of mine."

Even *Hindu* ladies might co-operate. It is true that the number among them who are educated is still very small, but there are a few. They might begin by encouraging home teaching in the families of relatives and friends. Some of them have carriages or other conveyances at their disposal, enabling them to go out. A lady of "light and leading" might thus do a great amount of good. Like charity also, it would be 'twice blessed,' benefiting herself as much as those she sought to instruct. The openings for benevolent effort in which the women of India can engage are still comparatively few; but there is no real difficulty in the way of the course proposed. India will yet have her Mary Carpenters, Florence Nightingales, and Lady Dufferins.

Native Feeling with regard to Female Education.

Sir A. W. Croft gives the following summary:

"The people of India at large encourage or tolerate the education of their girls only up to an age and in standards at which it can do little good, or, according to their point of view, little harm. That it has made such progress as it has made is probably due to several causes. Girls' schools are to some extent the fashion; they are regarded as a mark of civilisation and enlightenment; they are the theme of constant exhortations

addressed to the people by educational and other officers; and those who are urged to establish them have an uneasy feeling that they can put forward no valid grounds for the refusal they would prefer to give. There appear, however, to be great varieties of provincial feeling. In Madras and Bombay, the desire for female education, however limited is said to be steady and genuine. In Bengal, a different view is expressed, though within the limited region of high education a remarkable beginning has been made. In the North-Western Provinces, Sir Alfred Lyall, was of opinion that the mere establishment of schools would do little towards the spread of education among women; 'before any considerable progress is obtained, the natives must themselves lend their co-operation and full assent to the administrative measures of Government, and a public opinion less indifferent to the education of women must be formed.' In the Punjab, similarly, Sir Charles Aitchison was convinced that the difficulties which beset female education were not to be solved either by the recommendations of the Commission or by the most zealous action of Government, though the healthy growth of public opinion among the native community might be hastened by sympathetic action and by liberal and judicious aid on the part of Government officers. In the Punjab, and also in the Central Provinces, there was no difficulty about low-caste-girls; the difficulty was to induce girls of respectable position to come to school. As to Sind, the feeling is thus expressed. It is only in large municipalities, where the Chairmen of the school boards are enlightened men, that any advance in female education is to be looked for. In such places, also, the agitation against early marriage, which is now being carried on by the reforming Hindu party, will tend to keep, girls longer at school. 'But in the district and municipal small towns,' writes the Inspector, 'I fear we can expect no progress for some time to come, as the feeling of the mass of the people is undoubtedly adverse to female education.'"*

The means suggested for the advancement of Female Education will be mentioned in the concluding review.

INDIAN MARRIAGE CUSTOMS.

Advantages of Marriage.—Marriage is the most important social relation into which we can enter. Most engagements last only for a time; but marriage is a connection for life between persons who must live together in constant intercourse. So close is the union between husband and wife, that the two are regarded as one.

God formed woman to be a helpmeet for man. The two sexes differ in several respects; but by suitable marriage each supplies the deficiencies of the other, and the happiness of both is greatly increased. The man has strength of body, enabling him to protect his wife and provide for her support; the wife has a loving disposition which prompts her in every way to minister to the wants of her husband.

* *Review of Education in India*, p. 279.

Marriage secures the preservation and comfort of children. Infants demand constant care, without which they would perish. As children grow up, they require to be trained and educated, involving much labour and expense. By the marriage relation, parents love children with a tenderness which induces them to make every sacrifice on their account, and which continues till the end of life, notwithstanding, it may be, filial ingratitude. Without marriage, children would often be left to pine with hunger, their education would be neglected, and the human race would become degraded like the beasts of the field.

Marriage is the source of the natural relations, as husband and wife, parents and children, brothers and sisters. It is the means of calling forth the most endearing and permanent affections, which give life much of its sweetness. Industry and economy are secured by marriage. Parents toil chiefly for their children, and for their sakes they avoid much useless expenditure.

In no country in the world is more importance attached to marriage than in India. The one great object most Hindus set before them is to secure the marriage of their children. To have a son to perform their funeral ceremonies is considered necessary to happiness in another world. The common idea is that *putra* means one who saves from hell. This is wrong, for a man's eternal welfare turns upon his own conduct. Still, it is unquestionable, that a person's comfort in this life largely depends upon his marriage. It may either be a great blessing or a great curse.

The Mahabharata thus describes the position and character of an Indian wife in ancient times:

> "A wife is half the man, his truest friend—
> A loving wife is a perpetual spring
> Of virtue, pleasure, wealth; a faithful wife
> Is his best aid in seeking heavenly bliss;
> A sweetly-speaking wife is a companion
> In solitude; a father in advice;
> A mother in all seasons of distress;
> A rest in passing through life's wilderness."

It has been admitted that, even at present, Hindu marriages yield a certain amount of domestic happiness; but it is equally true that it might be greatly increased by several reforms which are urgently required. A few of the principal will be noticed.

EARLY MARRIAGES.

Ages at Marriage.—In most countries of the world, men do not marry till they are able to support a wife; but in India mere children are often thus united.

The first marriage is properly a betrothal, a contract to marry at a future time. Practically, however, it has the force of marriage, for if the boy husband dies, the infant wife is condemned to perpetual widowhood.

The age at which marriage takes place varies in different parts of the country and among different castes. Sir W. W. Hunter says, "Only ignorant persons suppose that the mass of the people of India either practise infant marriages, or prevent a widow from marrying again. But these customs prevail among the great majority of the higher Hindu castes—the very classes who come most strongly under the influence of western modes of thought." The fashion set by them also affects the classes just below them in the social scale.

Certain classes betroth even infants. A Brahman youth in Calcutta, sixteen years of age, was once observed to be very melancholy. A person noticing his pensive looks, inquired whether he had quarrelled with his father, and advised him to return home. The youth told him that he was in trouble on account of his daughter's marriage. He had not succeeded in finding a husband for her, and he was obliged to beg to meet the marriage expenses. The class of Brahmans to which he belonged betroth their children immediately after their birth. If they do not, they lose their honour and respectability.

A Bengali newspaper says, A little boy on his marriage day, not seeing his mother near, began to cry, and the bride followed his example through sympathy. A person present had a cane, which he showed as if he was going to strike them, which made them stop. But in the bridal chamber the poor boy made himself hoarse crying, "where is mamma?"

The last census of the small native state of Baroda shows that 132 males and 558 females were married before they had completed their first year!

Mr. Malabari gives the number of males in British India found married in 1881 up to 9 as 668,000, and the number of females married up to 9 as 1,932,000. Between 10 and 14 the married males stood at 1,808,000 and married females at 4,395,000. Between 15 and 19 the number of married males was 2,740,000, and of married females 5,323,000. Sir W. W. Hunter says, "In Bengal, out of every 1,000 Hindu girls between five and nine years of age, 271 are married and 11 are widows." The Madras census says of Brahman girls, "Some are married before 7 years of age; nearly all are married before 10. The figures suggest that between 6 and 7 is the average age of marriage for females among Brahmans. This has the natural result of a high percentage of widows, and we find that nearly one-third of the Brahman women are widows."

Marriageable Age according to the Shastras.—Hindu law books are so numerous, the texts so varied, and the commentaries so often perverted, that quotations may be made supporting any view. The following are some of the principal texts from Manu :—

88. One should give a girl in marriage according to rule to that suitor who is of high (family), handsome and of like (caste), even though she has not reached (the age of puberty).

89. Better that the girl, even if she has arrived at the age of puberty, should remain at home till her death than that one should ever give her to a suitor lacking in (good) qualities.

90. A girl having reached the age of puberty should wait three years (for a husband); but at the end of that time she should (herself) choose a husband of like (caste).

94. At thirty years of age a man may marry a beloved girl of 12 years, or, (if) he is thrice 8 years (he may marry a girl) of 8 years; if his religious duties would (otherwise) be unfulfilled (he may marry) at once. Book IX.

Dr. Burnell thus remarks on the above :

"The age of the girl differed according to the family and caste customs; for some 12, for some 8 years are recommended; others say she should be given to her husband while she still runs around the house naked. (Vas. xvii, 70; Gaut. xviii. 23), Baudh. iv. 1. 11-14. K. quotes Daksa (cf. Vs. 94) as approving 8 years. Twelve years seem to be the limit. If unmarried at that age, the girl is disgraced and her father has sinned."

Gautama's *Institutes of the Sacred Law* contains the following rules :

21. "A girl should be given in marriage before (she attains the age of) puberty.

22. He who neglects it, commits sin.

23. Some (declare that a girl shall be given in marriage) before she wears clothes." XVIII.

Dr. J. N. Bhattacharjea quotes the following from the *Dayabhaga*, a law book :

"So many seasons of menstruations as overtake a maiden feeling the passion of love and sought in marriage by persons of suitable rank, even so many are the beings destroyed by both her father and mother: this is a maxim of law."

"Paithinashi says :—A girl should be given in marriage before her breasts swell. But if she have menstruated before marriage both the giver and the taker fall into the abyss of hell; and her father, grandfather and great grandfather are born insects in ordure. XI. ii."

Pundit Haraprasad Shastri, M. A., at a public meeting in Calcutta, admitted that in ancient times the bride, in many instances, could choose her own lord; but contended that the system was abolished by Parasara on account of its evils.

At the same meeting Babu Indranath Banarji, B. L., Editor of *Bangabashi*, said: "*We will follow the Shastras whether we understand them or not.*"

Supposed Religious Sanction.—The following remarks are abridged from the Rev. T. E. Slater:—

"Marriage among Hindus is not a civil institution, it is a sacrament or, according to Manu, one of the twelve Sanskara, or purificatory rites (II. 27 &c.,) by which a person is purified from hereditary sin.

"It is not surprising that people should cling with tenacity to customs supposed to be sanctioned by ancient religious authority, and it has been said that in India every custom, whether unintelligible, or positively indefensible, becomes a religious question. Dewan Bahadur R. Ragunath Row has probably said all that can be said on this subject in the two editions of his pamphlet, 'The Hindu Law of Marriage,' published first in 1882, and in his Reply to a Review of that pamphlet by two learned Madhva pandits, as well as in some more recent papers; and his countrymen must read and judge for themselves.

"Happy will it be for Hindus if they can conclusively prove that their religious books do *not* require them to break the laws of health and reason and morality. If they do require it, so much the worse for the laws, and all one can say is that such laws cannot be inspired; at any rate they can have no binding inspiration and authority for those who now admit these evils. A book of laws, however sacred it may be held, ceases to be of abiding authority, if those laws are out of harmony with intellectual, social and moral progress. Is it not irrational to suppose that the Laws of Manu—a Code compiled, according to the latest computation, 1400 years ago—with its minute and childish formalities, its fanciful, unequal and retaliatory penalties, such as mark the earliest forms of criminal legislation, its uniform leniency shown to a certain class of the community, and its entire subordination of women, should be fitted to regulate society in the nineteenth century? Though there is much that is majestic, benevolent, and beautiful about the Code, are there many among those who have become accustomed to more humane and juster laws who would like to live under it in the present day?

"The conservative Hindu, however, clings to antiquity, and in the matter of child-marriage, those who protest against it *have* antiquity on their side. Rama married Sita; Krishna married Rukmini; Arjuna married Draupadi; Nala married Damayanti, not as children, but as grown-up women. And as for the Hindu religious books themselves, a careful study of them seems to show that infant marriages 'form no part of a religious institution in India.' The very mantras that the Smritis prescribe to be chanted during the marriage ceremonies, clearly indicate that the bride should be a woman, and not in infant.

"The second religious basis of child-marriage is the doctrine of the Shraddha, or the ceremonies that follow the funeral rites. Orthodox Hindus believe that if they do not leave sons behind them, who will offer food for their souls after death, they cannot reach heaven; if they can secure this, they may rest satisfied. But intelligent men 'do not believe that balls of rice and flour can have any effect on departed

spirits; that any ceremonies or sacred places can accelerate the progress of disembodied relatives to heaven."

Men will be judged by their own actions—not by those over which they have no control. The effects of a belief in the efficacy of shraddhas is most injurious. A Hindu may lead any sort of immoral life; if he have a son and plenty of money to spend on his Shraddha, all is supposed to be well.

Alleged Moral Reasons for Early Marriage.—Mr. Slater thus replies to this argument:

"It is said to be in the interests of morality; though why these interests should not have equal weight in the case of child-widows, it is not easy to see. Parents marry their girls when they arrive at puberty in order that they may not be led astray from virtue. But does not this unseemly haste to get daughters married, while being professedly respect paid to morality, form a serious indictment against the morals of the country? We have often wondered why Hindus do not break through this evil custom from very shame. Child-marriage proclaims with the loudest voice that the moral tone of India needs to be improved."*

Evils of Early Marriage.

Before noticing these in detail, a popular error will first be exposed.

Alleged Early Puberty in India.—It is commonly thought that women are marriageable at an earlier age in hot countries than in cold countries. Dr. Atmarang Pandurang, of Bombay, denies that such is the case:

"The custom of premature marriage thereby acting injuriously upon the morals of the people among whom it prevails, has an undoubted tendency to bring on early puberty, and this is strangely mistaken for 'climatic influence.' *Climate has no influence* in the matter. The history of our own people in former years, when this pernicious custom had no existence, will bear me out fully."

Mrs. Mansell, M.D., of Cawnpore, thus explains the causes of early puberty in India:

"The idea is very common, that Indian girls are more precocious than others, and therefore *marriage must be hastened.* This state of affairs is supposed to be due to climate. But there are more potent causes. For centuries such pernicious customs have prevailed, so that girls have attained a *forced* puberty, which would probably never have existed under natural conditions. The female mind has been left vacant and uneducated, and has thought of little else than frivolous and sensual objects, before reason and judgment have become matured, and before correct principles have been formed. The imagination has become

* *Christian College Magazine*, Vol. III., pp. 425-431.

excited and the *ovaries* roused to premature activity. Thus an unnatural forcing of the animal instincts, and an unnatural stimulation of the passions have developed the Indian races as we see them to-day. The mind influences the body.

"The system of early marriage panders to sensuality, lowers the standard of health and of morals, degrades the race, and tends to perpetuate itself and all its attendant evils to all future generations. Such is the law of *heredity*.

"If Indian marriages could be generally deferred to a later period for a few generations, and girls given an opportunity to change the current of their thoughts and habits—if they could become better educated and better disciplined—the habit of early pubescene *would become broken*, and approach more nearly the normal standard. A marked improvement in mental calibre, in morals, in physique, would soon become perceptible, the dangers of child-bearing would be minimised—and a healthy and vigorous race would be secured."

The EVILS will now be mentioned.

1. **Early Marriages injure the Health of all concerned.**—In 1870 Babu Keshab Chunder Sen collected the opinions of some of the first medical men in India with regard to the marriageable age. A few extracts are given below.*

Dr. David B. Smith for some time Principal of the Calcutta Medical College:—

"Too early marriage is inevitably bad, and radically destructive of national vigor. I am inclined to think that very early marriages in this country are mentally degrading as they are physiologically objectionable."

Dr. Nobin Krishna Bose:

"I have always regarded this custom to be among the principal causes of our physical deterioration as a race, and also as a powerful impediment in the way of intellectual advancement and social reform."

The Hon. Mohendra Lal Sircar, M. D.:

"Early marriage, in my humble opinion, is the greatest evil of our country. It has stood, so to say, at the very springs of the life of the nation, and prevented the normal expansion of which it is capable.

"It is a grave mistake to suppose that the female who has just begun to menstruate, is capable of giving birth to healthy children. The teeth are, no doubt, intended for the mastication of solid food, but it would be a grievous error to think that the child the moment he begins to cut his teeth will be able to live on solid food."

The same physician bore the following testimony at a public meeting held last year, in Calcutta, over which he presided:

"From medical observation extending over 30 years, he could say 25 per cent of Hindu women died prematurely through early marriage, 25

* From a reprint by the Rev. K. S. Macdonald, Calcutta, 1887.

per cent more were invalided by the same cause, and the vast majority of the remainder suffered in health from it.

Medical men recommended that the minimum marriageable age of women should be 16; but if delayed until the 18th year, the danger of child-bearing would be lessened and healthier offspring would be secured. In deference, however, to popular opinion, 14 was fixed as the minimum age in the Marriage Bill.

The following are some of the injurious PHYSICAL EFFECTS of early marriage.

(1.) *The drain upon the husband's constitution is very hurtful.*—"The seed is the life." A physician says that its early waste enfeebles the body more than the loss of twenty times the same quantity of blood. "Give not thy strength to women" was the advice of a mother to her royal son.

(2.) *Early marriages tend to make women barren.*—There is a learned treatise on Sterility, or Barrenness, by Dr. Duncan, an eminent English physician. He shows conclusively that the proportion of barren women is much greater among those married early than among those married when full grown.

(3.) *Early marriages produce females rather than males, and weak children.*—This was remarked more than 2,000 years ago by Aristotle, a famous Greek philosopher. "Premature conjunctions produce imperfect offspring, females rather than males, and these feeble in make and short in stature. That this happens in the human race as well as in other animals, is visible in the puny inhabitants of countries where early marriages prevail."

Dr. Duncan also shows that abortions and ill-formed children are other fruits of early marriages. Surgeon-Major Parakh, Chief Physician, Goculdas Tejpal Hospital, Bombay, says, "The heads of the children of young mothers are also unduly pressed upon, and so either the children die prematurely or grow feeble both in body and mind or turn out hopeless idiots."

(4) *Early marriages cause much sickness and mortality among the mothers.*—Dr. Parakh mentions as one cause "The imperfect consolidation of the bones of the pelvis at the tender ages at which women in consequence of early marriages, give birth to children."

Miss Pechey, M. D., of Bombay, says :—

"The prevalence amongst Hindu women of rickets and scrofula is, no doubt, due to their custom of early marriage; the demands of maternity being made upon a system in which the bones and other tissues are not yet fully developed, the offspring is insufficiently nourished, and that at the expense of the mother."*

According to present law, marriage may be consummated when

* *Indian Magazine*, 1886, p. 439.

the child wife is ten years of age. Mrs. Mansell, M. D., thus mentions some of the effects of this:

"I have been called to treat surgically four little girl-wives whose bodies were most shockingly mutilated and rendered henceforth unfit for marital duties by their husbands! A gentleman (in manner and appearance) asked me to visit his family—and I saw a little girl—no larger or more developed than a European child of seven years—so completely ravished, that repair was almost impossible. This man informed me that this was his *last wife*, and that restraint was impossible! He said this in plain English, and without the slightest appearance of shame or pity. What a marriage system! How shameful! How degrading!"

At the meeting held in Calcutta, a Bengali Christian gentleman piously defended the death of the mother and some of her children by the famous *crab argument*:

"If God in His infinite wisdom made the mother crab die in the very act of propagating her species, should we complain and fight against nature, if, according to a natural law, the human mother suffered in physique or if some of her offsprings died an untimely death in fulfilling one of the ends for which she was created? Who can say that in our fallen state this was not necessary for the general good, moral and spiritual, of the whole human race? Report, p. 26.

Divine wisdom is thus claimed in support of human folly.

2. **Early Marriages hinder Education.**—This applies both to the wife and her husband.

Hindu girls are bright scholars, and often get on well. But just at the time when they could profit most from instruction, marriage intervenes, and school must be abandoned. This not only prevents them from continuing their studies, but frequently causes them to forget, in course of time, what they have learned. Married as children, they generally remain intellectually children all their days.

The husbands are also injured. An Indian Inspector says that through early marriages many of the students are "exhausted and spent by the time they reach seventeen. Their former energy and brightness are gone."

An unmarried student is free to devote all his time to his books. One who is married must also attend to his wife and children. Petty household matters are forced upon his notice; he is importuned for ornaments; he is often drawn into domestic quarrels. Instead of prosecuting his studies, he accepts the first obtainable situation; while, if better qualified, he might have occupied a higher position through life.

3. **Early marriage is unjust to both parties.**—It allows them "no choice in the most important event of life—an event that concerns them infinitely more than it concerns their parents. The marriage union is for life, and no power on earth, however ancient

or sacred its pretensions, has the right to deprive an individual of the option of declining a connection that may lead to prolonged matrimonial misery and to early and perpetual widowhood."

The boy-husband may be wronged "by uniting him to a wife who can take no intelligent interest in his pursuits, can never counsel and help him in perplexity, cannot manage his household affairs, and cannot train his children. He may have a plaything or a mistress, but not a 'help' meet for him."*

4. **Young mothers are incapable of training their children.**—It is not an easy duty to bring up a child in the right way. Much wisdom and judgment are required to prevent the child from being petted and spoiled. These cannot be expected in a mother who is herself little more than a child. It may be said that she will be assisted by her mother-in-law. But a child is always most influenced by its own mother, and the mother-in-law, very probably, is an ignorant woman.

5. **The large proportion of widows in India is partly owing to early marriages.**—About one-third of all that are born die before they are five years of age. Others are cut off in youth. If mere girls are married, it is plain that a number of their husbands must die before they attain puberty. The unhappy girls are, according to Hindu usage, doomed to be widows for life.

6. **Early Marriages tend to Poverty.**—In other countries the prospect of marriage is a stimulus to a young man to be diligent in business that he may get settled in life. In India this incentive is lost.

Formerly the population was kept down by war, pestilence, and famine, so that there was enough of good land for all the survivors. These checks have been largely removed by the British Government, and the population in some districts is becoming excessive. Sir H. S. Maine, referring to India, says, "In no country will there be, probably, a severer pressure on population for food." Among enlightened nations people do not marry till there is a prospect of their being able to support a family. In India the masses marry and multiply without any more thought of the future than rabbits. Sir W. W. Hunter says:

"The poverty of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil."

It is these underfed millions who fall the earliest victims to disease, and swell the death-roll. In spite of every effort on the part

* Rev. T. E. Slater, *Christian College Magazine*, Vol. III., p. 500.

of Government, things will get worse and worse, unless there is prudence on the part of the people themselves with regard to marriage.

7. **Early marriages cause National Weakness.**—Mrs. Mansell says :—

"Because of this marriage system, the gifted races of India have degenerated, and become subjugated by foreign powers, and governed by the physically stronger and more energetic races, and India holds a subordinate place among the nations. This condition of affairs will continue so long as the mothers of the nation remain the victims of such a vicious marriage system, and are kept in a state of bondage, ignorance, and superstition. As long as mothers remain too feeble and too immature to impart strength and vitality to their offspring—so long will the Indian races lack strength, and courage, and hardihood—and the nation will remain weak and dependent."

Principal Wordsworth, referring to infant marriages, thus corroborates the opinion of Mrs. Mansell :

"Personally I hold most strongly that no great social or political improvement can be looked for in Hindu society so long as it adheres to that system. For one thing it seems to me simply incompatible with any marked advance in female education, and I cannot hope that Hindu society will ever emerge from what I consider its present state of feeble civilisation, which must condemn it in the future, as it has condemned it in the past, to be the servants of manlier and more energetic races, so long as Hindu mothers remain in their present bondage of ignorance and superstition."

Early marriage, like caste, is almost peculiar to India. Why should the Hindus alone find it necessary ?

Proposed Legislation.

Mr. M. Malabari, of Bombay, has devoted some of the best years of his life to the important questions of "Early Marriage and Enforced Widowhood." He has collected a body of valuable evidence, showing the evils of the systems, and urging reform. Dewan Bahadur R. Raghoonath Row and others might be mentioned who have done good service in the same direction.

Some of the measures advocated will now be considered.

Mr. Malabari's Proposals.—To check early marriages, he suggested that, after due notice, no married student should be eligible to go up for University Examinations. The heads of departments, other things being equal, should prefer the unmarried candidate to the married.

The recommendations with regard to widows will be noticed under another head.

The Government of India is proverbially timid about interfering with native usages. It required years of agitation before the abolition of *sati* could be obtained. Mr. Malabari's proposals were sent for opinion to the different local administrations, and influential Indians in different parts of the country were consulted. The views expressed are embodied in an interesting Blue Book, published in 1886.*

The following extract contains the views of Government on the general principle:

"In dealing with such subjects as those raised in Mr. Malabari's Notes, the British Government in India has usually been guided by certain general principles. For instance, when caste or custom enjoins a practice which involves a breach of the ordinary criminal law, the State will enforce the law. When caste or custom lays down a rule which is of its nature enforceable in the Civil Courts, but is clearly opposed to morality or public policy, the State will decline to enforce it. When caste or custom lays down a rule which deals with such matters as are usually left to the option of citizens, and which does not need the aid of Civil or Criminal Courts for its enforcement, State interference is not considered either desirable or expedient.

"In the application of such general principles to particular cases, there is doubtless room for differences of opinion; but there is one common-sense test which may often be applied with advantage in considering whether the State should or should not interfere in its legislative or executive capacity with social or religious questions of the kind now under notice. The test is, 'Can the State give effect to its commands by the ordinary machinery at its disposal?' If not, it is desirable that the State should abstain from making a rule which it cannot enforce without a departure from its usual practice or procedure.

"If this test be applied in the present case, the reasons will be apparent why His Excellency in Council considers that interference by the State is undesirable, and that the reforms advocated by Mr. Malabari, which affect the social customs of many races with probably as many points of difference as of agreement, must be left to the improving influences of time, and to the gradual operation of the mental and moral development of the people by the spread of education.

"It is true that the British Government in India has by its legislation set up a standard of morality independent of, and in some material respects differing from, the standard set up by caste; and it may be that the former standard has had some beneficial effect in influencing native customs, practices, and modes of thought. But legislation, though it may be didactic in its effect, should not be undertaken for merely didactic purposes; and in the competition of influence between legislation on the one hand, and caste or custom on the other, the condition of success on the part of the former is that the Legislature should keep

* *Selections from the Records of the Government of India in the Home Department* No. CCXXIII.

within its natural boundaries, and should not, by overstepping those boundaries, place itself in direct antagonism to social opinion."

None, perhaps, are more desirous of the change than members of the Government of India; but it is thought that public opinion is not yet sufficiently advanced for legislation. It is, however, an encouraging sign of progress that in 1888 a large representative assembly in Rajputana agreed to fix the marriageable ages at 18 and 14.

Mr. Malabari's proposals did not meet with acceptance. Mr. Slater says, that the result in most cases would be to punish the young for the misdeeds of their elders; to say nothing of arresting education which is itself the best reformer. Nor is it the province of Universities to lead social reforms, or to inflict penalties on those who hold certain views, and follow certain customs.

Extension of Native Marriage Act.—In 1872, Government, at the instance chiefly of Keshub Chunder Sen, passed the Native Marriage Act for those who wished to avail themselves of its provisions. It fixed the minimum age for a bridegroom at 18, and of a bride at 14, but required the written consent of parents or guardians when either party was under 21. Higher ages would have been preferred; but it was considered expedient to defer, so far, to popular opinion.

Mr. Whitley Stokes, the late law member of the Viceroy's Council, advocates legislative measures for putting an end to the evils attending the Hindu marriage system, in the following terms:

"We have already, by the Indian Act XV. of 1856, removed all legal obstacles to re-marriage; but the number of widows who have availed themselves of this Act, is infinitesimally small. The only practical course is to limit the number of young widows. This can be done by abolishing the system of infant marriages, in accordance with which boys are often wedded at the age of nine or ten and girl-wives married at four or five, becoming widows before their boy-husbands grow up. As a Hindu marriage is not a contract, our courts are compelled to recognise such unions. We must, therefore, legislate in the Governor-General's Council; and the operative part of the necessary Bill might be in the following form:—1. Every marriage solemnized between Hindus after this Act comes into force, shall be void, unless, at the date of the marriage, the husband has completed his age of sixteen years and the wife has completed her age of twelve years. 2. Every party to a marriage made contrary to the provisions of this Act, and every person abetting, within the meaning of the Indian Penal Code, any such marriage, shall be liable to imprisonment for a term not exceeding one year, or to both. As the Penal Code, Sections 82 and 83, would apply to the proposed Act, no child under twelve would in practice be punishable under its provisions. But an old man who, as sometimes happens, marries a girl of eight or nine, and all persons bringing about or solemnizing infant marriages, would and rightly, incur a penalty." *St. James's Gazette.*

The *Indian Messenger*, a Brahmo organ, after quoting the above, remarks :—

"However undesirable it may be for the Government to interfere in such matters relating to the Hindu society, we feel tempted to add that it would certainly be productive of highly satisfactory results so far as that society itself is concerned. Once that we have this pernicious custom put down, Hindu society will rise, fresh and renovated."

Although enlightened Hindus would be glad of such legislation, it is yet too much in advance of "native public opinion."

Proposals of Calcutta Ladies.—The Calcutta Branch of the "World's Women's Christian Temperance Union," in a circular, dated 29th September, 1888, suggest the measures stated below :

First Proposal:

"While Hinduism tolerates, if it does not demand, unnaturally early betrothal or 'religious marriage' as it is called, neither Hindu law nor custom demands unnaturally early co-habitation or 'physical marriage.' Hence the India Penal Code has made the co-habitation of so-called husband and wife before ten years of age criminal. This age must be raised to at least 12 or 13. The British India Law for the Parsis made it 14. The minimum demanded by the Bramhos and obtained in the Civil Marriage Act (1872) is 14. There is nothing in Hindu law or custom to prevent Government fixing a minimum of 13 or 14 for co-habitation among Hindus."

The first marriage might take place at any time; but the second marriage, followed by co-habitation, might be postponed to at least 12 or 13.

The following opinions may be quoted in favour of some such course :

The Hon. K. T. Telang says :

"That reform is wanted at the principal source of mischief which lies in an early consummation of marriage. And here, I may point out, the beginnings of a reform—very small beginnings I admit, and not such as to redound much to our credit; but still beginnings which are none the less real—have already been made in Bombay and elsewhere. Cases of deferred consummation after girls have arrived at puberty, are known to have occurred without any protest from the castes concerned. If such cases become sufficiently numerous, a long step, I am persuaded, will have been taken towards the ultimate goal."*

The late Sir M. Melvill, in a letter to Mr. Malabari, says :

"As regards consummation I should not be disposed to alter the provision of Section 375 of the Penal Code, which makes *ten* the age within which it is *rape* to have intercourse with a woman. But I would not object to making it an offence punishable, with a milder punishment than that of rape, to have intercourse with a woman between the age of 10 or 12. This, I think, is the law in England."

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* *Infant Marriage, &c.*, p. 51.

He proposed the following legislation:

"1. Whoever has sexual intercourse with a woman, who is above the age of ten but under the age of twelve years, shall be punished with imprisonment of either description which may extend to two years, or with fine, or with both."

The 2nd section would make punishable the parents who send their daughter to her husband's house before she is 12 years of age.

"2. Whoever being the lawful guardian of a woman who is under the age of twelve years, knowingly permits her to have sexual intercourse, or does any act to facilitate her having sexual intercourse, shall be punished with imprisonment of either description which may extend to two years, or with fine, or with both." p. 97.

One great obstacle in the way of this legislation is, that the parents, in most cases, think it rather a duty than a crime to abet such an act as that forbidden. Sir M. Melvill, in a previous letter to Mr. Malabari, thus states the difficulties in the way of his own proposal:

"If consummation could be prevented before the age of 12, it would certainly be most desirable. But could the law effect this? At present, consummation of marriage before the age of 10 is punishable. But in the whole course of my experience, I have never known such a case brought before the Criminal Courts. Why is this? The explanation must be either, that such cases do not take place, or that they are not discovered. The first explanation, I think, you do not admit, and therefore you must fall back on the second. But if it is impossible to prove that the law is broken, when the girl is under 10, it would be equally, or even more difficult to prove it, when the girl was between 10 and 12. I say 'more difficult,' because the visible injury to the girl herself would be less serious and less apparent. It seems to me that it would be impossible to enforce the law, except by means of an inquisitorial investigation of the most private affairs of domestic life, which would be considered intolerable. In the absence of complaint by the wife, (and she would never complain), how could any one be allowed to go into a man's house, in order to ascertain whether he had consummated his marriage before his wife was *apta viro?* And then there is difficulty to which I have already referred (the want of birth registration), that in most cases it is almost impossible to prove conclusively whether a girl is 10 or 11, or 12 years old."*

The *Second Proposal* of the Calcutta Ladies is intended to meet cases like that of Rukmabai:

"Marriages effected under 10 years of age and when the parties have never lived together should be made voidable on the wives attaining 16 years of age, and if any restriction be enforced on re-marriage in such cases, it should form the subject of civil suits for damages only."

* *Infant Marriage, &c.*, pp. 95-97.

It is no doubt intended, that, in such refusal, neither party could marry without the written consent of parents or guardians till 21, as required in the Native Marriage Act of 1872.

This propo[illegible] the support of the high authority of Sir William Muir and the Hon. Mr. Justice West. The former, in a letter to Mr. Malabari, writes:

"I have always been strongly of opinion (and I think I expressed the same in the Legislative Council some 20 years ago) that the betrothal or marriage of minors should not be held binding at law unless consummated—that is, that specific performance of the contract made by parents or guardians should not be enforced. Possibly court action for damages against these might be allowed."*

Mr. Justice West sent a draft Act to Mr. Malabari; the first section of which is as follows:

"A marriage of a female under 12 or of a male under 14 may, on the attainment of that age, be adopted or renounced either by the person attaining it or by the other party to the marriage."*

The preamble, however, limits the act to the "castes and classes" desiring such legislation.

Sir Madhava Row's Proposal.—In a memorandum, dated 10th August, 1888, he suggests that there should be a fine for performing marriage before ten in the case of Brahmans and longer in the case of non-Brahmans. The grand argument is that it would considerably reduce the number of widows. He says:

"I prefer this moderate action to total inaction which I consider culpable to a high degree. I decidedly prefer fine to invalidity, because the latter would involve the misery of the innocent children, and cause deep and extensive popular discontent. The fines should not be appropriated by the State, but applied to some purpose beneficial to virgin widows. I would have two age limits; one for castes under obligation to marry the girl before puberty, and the other for castes at liberty to marry the girls after puberty. More than this measure appears to me impossible at present, less than this measure would be culpable. The friction attendant upon it will be at its minimum."

Sir Madhava Row proposes as punishment only a fine graduated according to the circumstances of the people. This is preferable to imprisonment for what some regard as only the fulfilment of a religious duty. Such an act might properly be the first stage of reform. It would familiarise the people with the idea that marriages, under a certain age, were forbidden.

But to secure the passing even of such an Act, the desire for it must be expressed. The means which may be adopted will be noticed in the final review.

* *Infant Marriage, &c.*, pp. 101. 99.

INTERMARRIAGE.

West, an English physician, author of one of the best treatises on the "Diseases of Children," says, "*First* among the causes of sickly infancy and premature death may be mentioned the intermarriage of near relatives." The Hindus have been split up into probably about a lakh of subdivisions, each holding itself aloof from all others. Professor Ranganatha Mudaliyar gives the following illustration:—

"I am sure I am not guilty of exaggeration when I say that the Mudaliyars residing in Madras are divided into as many as fifty sections, no one of which can intermarry with any other. The same difficulty of intermarriage exists among Nayudus, and Pillais, and Reddis."

"A Kashmiri Pandit" thus points out the evils of the present Hindu system:

"To weld the disjointed portions of the Indian community together, intermarriages are indispensable; but, as long as caste exists, they are an impossibility. They are calculated to fuse the various and discordant elements of Indian Society into one homogeneous whole, by softening down class prejudices; by creating an intellectual sympathy, as the result of the intermixture of ideas; by engendering an enlarged national interest, consequent upon a complex and involved relationship, diffused through the different classes of the community. This is the good of intermarriages: let us look at the evils arising from their absence.

"Physically, marriage within a narrow circle is injurious to the general *physique* of a society. Caste splits up a large community into small sects, and the members of each sect cannot step beyond its pale. I am inclined to think that the limitation of the choice of marriage within small sects is one of the causes of the physical deterioration of the Indian race.

"Besides injuring them physically, 'close interbreeding,' or the absence of intermarriage, inflicts upon the Indians an intellectual injury too, by diminishing their mental vigour and fertility. The mental force of a nation, and especially of a small community, begins to diminish as soon as its connection with other peoples is cut off; and I have no doubt that the intermixture of races has been one of the most powerful agencies in the intellectual development of man.

"Morally, it affects in three ways. First, it strengthens, if it does not actually give rise to, the custom of early marriage. When a large community splits up into a hundred sects, the choice of marriage becomes limited to very narrow circles. The number of boys and girls being limited in each sect, everybody tries to secure the chance for his child by an early betrothal, fearing that, if once the opportunity is gone, he may not be able to find a suitable match for his child. In a large community where no caste restrictions exist, parents are not very anxious to marry their children at an early age. Thus, it appears to me that caste, by breaking up the Indian society into pieces, and consequently limiting the choice of marriage, has become one of the main causes of the rise of early marriage in India. Secondly, on account of these

social boundaries which have risen up between class and class, precluding intermarriages, the number of boys and girls has become limited, their price in the matrimonial market has risen very high, and immoral monetary transactions relating to marriages have come into fashion.

"The force of this evil can be duly realised by those who are aware that there are sects, in India comprising only 80 or 100 families. In these sects, the father of three or four sons is a very fortunate person: he has some very valuable articles, and can sell them at any price he likes. Thirdly, each sect thinking itself superior to all other sects, and feeling no interest in their affairs, deep class-prejudices have sprung up, preventing every kind of unity and harmonious action among the people.

"It is these considerations which have led me to think that our future prosperity depends upon our becoming one nation, and that the rise of the national spirit depends in a large measure, upon intermarriages, which can become common only when the authority of caste has died away."*

Reform might commence by the intermarriage of subdivisions of the same caste. It is not desirable, as a rule, for persons widely dissimilar in social position and tastes to marry. A Pariah girl, well educated in a Mission Boarding School, may herself be a suitable match for an educated Brahman; but in India when a man marries a wife he is considered also to marry all her relations, who think they have a right to come and quarter themselves upon him. The first and easiest step is that proposed by Professor Ranganatha Mudaliyar:

"Can nothing be done to bring into intermarrying relations all the members of a class like Mudaliyars or Nayadus? that the son of one Nayadu should marry the daughter of another Nayadu does not seem to involve any violation of the Vedic or Smrithic precepts. No religious scruples need be set at rest, and I presume there will be no great opposition from the priest. Custom is the only foe to contend with. I would fain think that if a small beginning were made in the way of uniting three or four of the many sections of Mudaliyars, the advantageous character of the union would be readily and fully appreciated, and the way be prepared for a further blending together of the sections that now stand apart. In a matter like this, the chief city should set the example, and the towns in the mofussil will follow suit, sooner or later."

The Vedas do not contain any restriction whatever about marriages, and even in the time of Manu there were intermarriages between the different castes. The present system of forbidding marriages between numerous sections of the same caste is modern, and rests wholly on custom. It is another example of Hindu ingenuity in the "favourite human art of self-tormenting."

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* *The Indian Magazine*, 1886, pp. 287, 288.

ASTROLOGY.

Next to caste, astrology has perhaps most influence in preventing desirable marriages. When one is contemplating marriage, horoscopes are compared. If the results are considered unfavourable, the proposed union is abandoned. Its evil effects are thus explained by Sir Madhava Row :

"The difficulties attendant upon the choice of suitable husbands for the girls of a Hindu family are generally many and great, and I am bound to say that these difficulties are enormously aggravated by Hindu *Astrology*.

The anxious parents and relatives of a girl, after much inquiry and research, make a choice, good in many respects,—in respect of age, health, appearance, education and circumstances.

The horoscopes of the boy and girl are placed in the hands of the astrologer, and he is asked for his opinion as to the proposed match.

After much inspection, study and calculation—or rather the appearance of the same—the astrologer perhaps says,

(1) The two horoscopes are not in accord ; as they ought to be.

(2) The horoscope of the boy shows that he will be short-lived ; and this means that the girl married to him will before long become a widow !

(3) The horoscope of the boy shows that he is destined to lose his first wife and to marry a second ; and this means that the girl married to him will die ere long !

(4) The horoscope of the girl shows that she will not have a father-in-law or mother-in-law ; and this means that, not long after marriage, the parents of the boy will die !

Such predictions cause alarm to the parents of the girl and also to the parents of the boy ; and the proposed alliance is abandoned.

The parents of the girl begin again their inquiries and researches for a husband for her. It having become known that her horoscope has been declared objectionable in the way above stated, nobody will accept her in marriage.

Similarly the parents of the boy renew their inquiries and researches for a wife for him. It having become known that his horoscope has been declared objectionable in the way above stated, nobody is willing to offer him a girl in marriage.

Such embarrassments, and the unhappiness thereby caused, afflict Hindu society in many and various forms.

It is lamentable what a deal of mischief the astrologer does.

The astrologer may be a real believer in the science which he professes to know. The mischief he does is not the less on that account.

He may be utterly ignorant of that science. The mischief is all the same.

It is consolatory to think that very often he is a downright humbug, who desires to extort money from either side. In this case it is a consolation that the fellow might be bribed to refrain from mischief !

But the fact of his being open to bribery soon becomes known, and he is rejected as a referee in favour of the more honest and, therefore, the less tractable mischief-maker!

The fact is, [illegible] the evil lies in the general or prevailing belief in astrol[illegible] belief prevailing among men, and especially among women, who [illegible] a large part in arranging marriages.

Show this belief to be quite unfounded, and you will apply the axe to the root of the evil.

Here then is a large and virgin field presented for the labours of social reformers.

I feel it a duty to avail myself of this opportunity to declare my own profound conviction that Hindu astrology, as it is now employed in connection with proposed marriages, is utterly false and purely mischievous."

A gentleman in Mysore gives the following illustrations of which he had personal knowledge: A rich Brahman in the Fort wanted a wife for one of his sons; but he had to write letters without end; and to search for *five* years in about a *hundred* families before he could find a girl whose natal star would fulfil the required conditions. Another respectable man in Mysore had three daughters. For one daughter he searched for a husband about two years in 22 families; for the next he made inquiries three years; and for the last one he has been writing, looking and seeking in vain for the last four years. A Brahman, 32 years of age, wandered about for more than two years with Rs. 500 in his hand looking for a wife; and he has now only succeeded in obtaining a girl of four years old by giving a dowry of Rs. 700.

MARRIAGE EXPENSES.

Ward has the following remarks on Hindu marriages:

"The wedding ceremonies exhibit the manners of a people exceedingly fond of display ...The chief anxiety of a Hindu is not to acquire daily food for his family, but to pay off the extraordinary expenses incurred at the call of ridiculous custom or superstition. Though thousands of rupees may have been expended upon it, not a vestige remains after marriage by which the married pair may be more wealthy or more happy: the whole sum evaporates in show, noise, and smoke, or is squandered away in the entertainment of Brahmans and relations."

Colonel Sleeman thus describes the custom in the North-West Provinces:

"One of the evils which press most upon Indian society, is the necessity which long usage has established of squandering large sums in marriage ceremonies. Instead of giving what they can to their children to establish them, and enable them to provide for their families and rise in the world, parents everywhere feel bound to squander all they have and all they can borrow on the festivities of their marriage."

Several tribes of the Rajputs used to murder some of their female infants to prevent their estates being ruined by marriage expenses.

It is the same in South India. *The Hindu* says:—

"It is well known that among the Hindus, marriages, as a rule, necessitate such enormous expenditure that many families involve themselves in debt and even in ruin. They are considered to be occasions of particular importance, and in the estimation of ordinary people, no amount of expenditure is excessive. We can point to many wealthy families in Southern India who have ruined themselves by borrowing blindly vast sums of money to indulge their vanity of having performed marriages on a grand scale. The whole lot of the Brahmin landholders of Tanjore may be said to have brought on them ruin in this way. There are comparatively very few families of the district free from the burden of debt, incurred in most instances for the expenses of marriages."

The Oudh Akhbar gives the following graphic picture of marriage customs among the Muhammadans :—

"The luckless man who has to celebrate a marriage has to issue his invitations on powdered and tinselled paper a month before the day: if he leaves out an enemy, he runs the risk of being vilified in a vernacular newspaper. Nor can he calculate the probable number of his guests by the number of invitations he has sent. An invited guest will be sure to bring his brothers and his nephews, and not improbably a friend or two to whom he owes a kindness. Meantime the feelings of the giver of the feast are of a very mixed nature. He cannot quite avoid the thought that for a few brief hours of popularity he has wasted his substance and irretrievably beggared himself and his children. Still the sight of so many hungry friends and the evident thankfulness of the diners buoys him up. He runs in to his wife and tells her what a name he has won in the town. She is proud of her husband, and tells him that a good name outweighs mortgaged lands and heaps of bills. At last the great day is over, the account has to be met, and the dinner-giver finds himself a ruined man. He is turned out of house and home, and his wife is received with black looks and blows by the neighbours from whom she begs a crust."

The Rev. W. Stevenson, late of Madras, describes as follows a common marriage case :—

"A father is about to get his daughter married; his income is Rs. 50 a month, and he has saved nothing; but it is the custom for one in his position to spend Rs. 500. He knows he hasn't got the means; he must borrow at exorbitant interest, he must put a load of debt on his shoulders, which may grind him down for long years; but what does he do? Does he say honestly—'Well, I hav'nt got the money, it is wrong and foolish to burden myself with debt; I'll only spend what I can properly afford, and mind nothing else?' No, he says, 'What can I do, Sir? It's our custom, and if I don't spend all this money, my neigh-

bours will put shame on me.' So he foolishly and cowardly puts his neck under the yoke, rather than face a breath of popular opinion."

This insane conduct is not confined to the ignorant. The *Indian Mirror* say[illegible]ell known that common sense and prudence leave the Nat[illegible]ether educated or uneducated, when he has any social ceremonies to perform. On such occasions he is sure to go beyond his means and involve himself."

Evils of Extravagant Expenditure.

Space permits only a few to be noticed :

1. **It tends to make the Hindus a nation of children.**—Children have two weaknesses—they are fond of show and they think only of the present. Both are characteristic of the Hindus at present, and they are fostered by the marriage outlay.

2. **The payment of an enormous amount of Interest.**—From the want of foresight, borrowing is the common resource at a marriage, and a load of debt is thus often contracted which presses heavily till the end of life.

3. **Lands passing into the hands of Money-lenders.**—The Bombay *Dnyanodaya* says :

"We know a village in the Konkan (the coast district of the Bombay Presidency) where not a foot of land nor a single house is owned by the inhabitants. They have lost all by mortgaging their little property for the sake of money to spend on marriages. One would think this would teach them a lesson, but when their all is gone, rather than fail to spend a 100 or 200 rupees on the further marriages of their children, cases are known of their selling themselves to their landlord for a period of years, or a life-time."

"The connection between their poverty and their marriage customs is plain. A poor man who is struggling for an existence told us to-day that his father owned six acres of land, but that when his three boys became of a marriageable age, he said, 'Come what will, even if I lose my land, my boys must be properly married;' so he mortgaged the land, spent several hundreds of rupees, was happy for two days, and then lost every thing he owned."

"'Expense,' says Bacon, 'ought to be limited by a man's estate;' but according to Indian notions it ought not to stop short of one's credit with the money-lender."

The increased value of the land to the ryot has, in some cases, been a positive curse.

"In native territory proprietary right is unknown, while in British Bundelkhand Government, with the best possible intentions, conferred at one blow the proprietary right in their villages on the Zemindars. This perilous gift has been of great disservice to them. Instead of rising in the social scale, and standing out as a comfortable yeomen class, they

found their newly obtained rights useful only as a security upon which money might be borrowed. The Marwaris and others were ready to lend money to an extent before unknown, and when the famine came they freely signed away their birth-rights for a morsel of bread."

4. **The country is deprived of the capital which it so much needs.**—Indian farmers plough with what is little better than a crooked stick, and the produce is only one-half of what it ought to be. To enable the manufactures of India to compete with those of the West, modern machinery is required. Instead of providing it, the resources of the country are squandered on empty show. The Chief Justice of Indore lately said at a public meeting, "Why should Hindus alone have to be the butt of every civilized community in this respect?"

Measures Recommended.

1. **Every means should be taken to spread a knowledge of the evils of the present systems.**—Husbands should talk about it to their wives at every fitting opportunity. They should not wait till a marriage is proposed; but "take time by the forelock." When intelligent men meet, let it sometimes form the topic of conversation. Good popular lectures on the subject would be of great value, and tracts might be circulated with advantage.

2. **Families between whom marriages take place should agree to a greatly reduced scale of expenditure.**—It is quite right to rejoice at marriages. Within due limits the entertainment of relations and friends is becoming; it is insane extravagance which is condemned.

Considering the divisions into castes, no general movement is likely to take place. Each section of the community will require to take up the matter. The heads of families should have meetings to consider the subject and come to an understanding. There may be one or two fools who will persevere in the old senseless custom; but if the majority act prudently, a change will take place. If one section make a beginning, the example will probably be followed in course of time by other classes.

3. **Educated men should take the lead in the movement.**—More may justly be looked for from them than that they should be the slaves of custom.

What hope can there be in a nation when its most intelligent men yield to the ignorant rabble, and pursue a course which they themselves allow to be idiotic?

4. **Female Education should be promoted.**—It is ignorant women who are the great supporters of the present ruinous system, and their increased intelligence would be one of the most effective means for its destruction. Without this, all other efforts are not likely to have a permanent effect.

Let the reader ponder well the foregoing statements and use every means in the circle in which he moves to put an end to the evils which have been described. The late Governor of Madras justly said in his Convocation Address :—

"He who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any Government could do in a decade."

Marriage expenses are one of the chief causes of Indian poverty.

OBJECTIONABLE MARRIAGE CUSTOMS, ETC.

Mr. Mullick complains of the frivolities of the ceremony. "No respite is granted to the bridegroom to feel its solemnity, to think upon his future obligations and duties, or to canvass their weight and importance." Rude practical jokes are played upon him; as pulling his ears, &c. But there are other practices still worse.

Obscene Language and Songs.—Mr. S. C. Bose says :

"In the suburbs and rural districts of Bengal, females, more particularly among the Brahmin class, are tacitly allowed to have so much liberty on this special occasion that they, putting under the bushel their instinctive modesty, entertain the bridegroom not only with epithalamiums, but with other amorous songs, having reference to the diversions of Krishna with his mistress and the numerous milkmaids. Under an erroneous impression of singing holy songs, they unwittingly trumpet the profligate character of their god."*

A Lahore journal complains of the most obscene songs which the Punjabi women sing on the occasion of a marriage ceremony.

The Lahore *Tribune* mentions another horrible custom indirectly connected with marriage :

On certain so-called sacred days, girls, from 12 to 20 years of age, go often at the dead of night to a river, singing on their way shamefully abusive and indecent songs. After taking their baths, the girls stand in two lines, one facing the other and pour out the most abominable abuse against each other. This is done under the idea that the more a girl is abused, the longer lives her husband.

Nautches.—*The Subodh Patrika* has the following remarks on this subject :

"Not the least urgent of such subjects of reform is the institution of dancing girls among us. Stripped of all their acquirements, these women are a class of prostitutes pure and simple. Their profession is immoral and they live by vice. Being never married they can never be widows. Hence the wedding tie woven by these women is considered propitious and sufficiently potent to confer life-long wifehood on the newly-married girl. Indeed their presence at marriage and other cere-

* *Hindus as they are*, p. 67.

monies is almost a necessity, and few persons who can afford the expense and are unable to disregard the opinion of their neighbours can forbear to call them to grace the occasion. The dancing girl is everywhere. It is she who crowns all merriment at all times. If it is a marriage, she gives the finishing stroke to the gaieties of the occasion. If you begin to occupy a house newly built, the ceremony of the day is only brought to a conclusion when the house rings to the noise of her anklets, as the phrase goes. Nay, you cannot treat a friend or bid farewell to a departing Anglo-Indian except by her mediation."

Her immoral influence is thus described :

"She is the bane of youthful morality. In her rich dress, her trained voice, and the skilful manipulations of her hands and feet, she is the centre of attention to young impressionable minds. If their introduction to her is too early, there is yet no repulsion about it. And the favourable impressions thus early associated with her grow and develop with advancing years. Thus immorality is handed down from father to son."*

Some of the songs sung by the women are highly objectionable. That they should be lewd is to be expected ; but this is not the only blot. The *Deccan Times* quotes the following specimen : "Darling, I do not know whom to admire most, God who made you or you who were made by God! No, no, you are the more loveable! The Almighty now repents that he has created you so beautiful, O envious, jealous God!" &c.

Very large sums are often squandered on these women by men who will not give a pice for female education. Some time ago a jewel, set with precious stones valued at about Rs. 2,000, was presented to a dancing-girl in the neighbourhood of Madras.

The Indian Evangelical Review thus shows how the ranks of the dancing girls are recruited : The Naiks, a clan in Kumaon, marry only outside their own tribe. All their own girls are brought up to become nautch girls. The children are sent while quite young to reside with female relatives who are practising prostitution in the towns of Almora, Pilibhit, Bareilly, Moradabad and other places. They are there taught the elements of their trade in dancing and singing, and from being constantly in company with prostitutes their minds get contaminated, and there is little doubt that many of them become prostitutes long before they reach the age of 16. The girls have no option ; they cannot marry owing to this custom, and they are made prostitutes before they can realize what they are condemned to. Sir Henry Ramsay tried to put it down ; but the Sessions Judge held that his order was illegal, and consequently that it was no crime to disobey it.

"The evil is not confined to Kumaon. Little girls are being trained all over India for this immoral and cruel trade, and the

* Quoted in *Bombay Guardian*, 25th June, 1887.

police are powerless in presence of it. The Editor of this *Review* with other friends who knew, as all who care to know may do, that there were many such children being trained in Calcutta, had an interview some time ago with the Deputy Commissioner of Police, who refused to move in the matter, in the present state of the law.*

The Calcutta *National Guardian* thus refers to "the traffic in girls carried on in this province,—or 'the maiden tribute' of Indian Babylon."

"That a large number of girls, of a very tender age, are systematically allured away from their homes to minister to the lusts of the wealthy Minotaurs in Calcutta and the principal towns, is a fact on which opinion is not likely to be divided. But no one has yet made any attempt to ascertain the magnitude of this growing evil, which destroys peace and happiness in thousands of peaceful homes, brings disgrace and ruin upon thousands of respectable families, and places a premium on immorality and vice of a most revolting character. It is time we say that an attempt was made to estimate the extent of this organized traffic on girls for immoral purposes, which, to all accounts, seems to have attained alarming proportions."

A correspondent in the *Rast Goftar* thus mentions the duty of Europeans with regard to nautch parties, and its probable effects:

"It is the practice of Governors and Collectors, before accepting invitations to evening parties, to ascertain the kind of company that is invited to meet them. And if only the consequences of their presence at a nautch were plainly represented to them, I feel sure they would further insist on previously scrutinising the programme of entertainments. The moral effect of such an authoritative disapproval could not fail to be great, and we should then soon see the last of nautch parties."†

The *Indian Spectator* has the following remarks to the same effect:—

"Dancing is an honourable English custom, and it is therefore, I think, that Englishmen in India from the Viceroy down to the Mofussil Magistrate, think a *nautch* of dancing girls as harmless as dancing in the ball-room in the Viceregal Palace. But I think it is a clear misconception of the real nature of the Indian *nautch* that has led those women of ill-fame to have access into the houses of the highest families in the land, both Native and European. It is time for the Anglo-Indian official classes to realize that *nautches* are not as pure amusements, as they have been led to believe. I wish the Viceroy and the Provincial Governors would be the first in setting an example in this respect by refusing to attend festivities in which *nautches* form one of the chief points. For the sake of all that is pure, *nautch* girls should be banished from respectable society."

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* *Indian Evangelical Review*, Vol. XV., pp. 123, 124.
† Quoted in *Bombay Guardian*, 2nd June, 1888.

The Calcutta Branch of the "World's Women's Christian Temperance Union" make the following suggestions:

"The prohibition of the training and abusing of little girls as prostitutes and the possession of them by the prostitutes or others trading on their infancy, or in other words the amending of Clause 5 Section 375 and the regular enforcement of Sections 366 and 373 of the Penal Code."

Clause 5, Section 375 is as follows: "With or without her consent, when she is under 10 years of age." It is proposed to raise the lowest age of consent to 15 or 16 as in the English Criminal Law Amendment Bill.

Section 366 prohibits kidnapping or abducting for prostitution &c., Section 376 prohibits "buying of any minor for purposes of prostitution."

Another reform advocated is,

"The prohibition of the trade which at present exists and by which women of Eastern Europe are decoyed under false pretences to come to India where they are practically forced into prostitution."

The Editor of the *Indian Evangelical Review* concludes with the following remarks:

"One thing we know, is, that very many people are responsible for the present state of matters, from the unnatural parent who lives on his child's infamy, to the Raja who tries to entertain his accommodating European friends by exhibitions of an institution that would be a disgrace to the lowest stages of savagery."*

Public Women as Actresses.—"Young Bengal" makes politics his serious business, and amuses himself at theatres. There is quite a rage for theatre-going among certain classes in Calcutta. Formerly the female characters in plays were taken by young men; now prostitutes go on the stage, and use it as an opportunity for advertising their charms. *The Liberal* says:

"Wherein are the actresses of the Beadon Street Theatres recruited? Are they not born and bred in brothels? Is not their habitual occupation unnameable? They are simply brought in the stage for their personal attractions, and in their new capacity, attired in all the pink of fashion, they find greater facilities to carry on their ruinous game. Their new place serves the purpose of being a conspicuous index to their private residences, and lo! hundreds of young men are unsettled in their religious and moral convictions, are drawn to them to court perdition and ignominy. Then there are the liquor shops and the houses of ill-fame, mentioned by the *Indian Witness*, situated at convenient distances from their play-houses, which complete the work of destruction, and within a short time convert their young men into habitual drunkards and worshippers of harlots."

* *Indian Evangelical Review*, July 1888, p. 126.

The Liberal adds: "The amount of support now given to these theatres does not speak well of the morals of the Calcutta Native public. No gentleman ought to entertain the idea of ever visiting them, much less of supporting them with funds." It is to be hoped that the "Babu of the Period" will soon see the error of his ways. It is creditable to the Dacca students that they held a public meeting to protest against such an iniquity. There are brothels in Calcutta near some of the Colleges. A few successful efforts have been made for their removal.

POLYGAMY.

Fortunately this is not very common among Hindus. By making the proportion of the sexes nearly equal, God has clearly shown that He designs that one husband should possess one wife. Where this law is violated, evil is the result. Polygamy introduces a large amount of envy, jealousy, and strife into the families where it prevails.

The monstrous system of Kulin Polygamy still exists, to some extent, in Bengal. A Kulin Brahman may have fifty wives in different parts of the country. A man of seventy years may receive a large dowry to marry a girl of ten. When the wedding ceremonies are over, he leaves his new wife in her father's house, and will not visit her again unless he receive a handsome present.

"Thirty years ago," says Sir W. W. Hunter, "the great Maharaja of Burdwan presented a petition to the Legislative Council setting forth the wickedness of this system, and praying for its abolition by law."

"Marriage," he declared, "is a traffic. So far from being entered into as the most solemn transaction of life, calling into exercise the purest affections of the heart, and to be regarded as an indissoluble engagement, the Kulin Brahmans marry solely for money, and with no intention to fulfil any of the duties which marriage involves. They have been known to marry more than a hundred wives each, and it is customary with them, immediately after going through the nuptial ceremonies and receiving their gratuities, to leave the houses of the girls they have married never to see their faces more."

"On the same day 31 memorials, in almost identical terms, from the other princely houses and cities and districts of Bengal were presented to the Indian Legislature."

A more methodical Kulin Brahman "keeps a directory of his wives and children, and instances are known, where, from defectiveness of the record, he failed to recognise a particular wife or child as his own."

Nothing has yet been done by legislation to put an end to the evil. Mr. Mullick says:

"Some years ago, that eminent philanthropist Eshar Chandra Vidyasagar wrote a book on the evils of polygamy, and proved its irreligious character. He invoked legislative aid for suppressing this mischievous practice. It failed for want of support. Government were reluctant to interfere with the religion of the people. We might assure our rulers that the feeling of the community now is one of unqualified abhorrence, and the time has come when polygamy should be put down by legislation. If Government thought it was justified in interdicting Sutteeism and infanticide, it might as well remove this life-long Sutteeism which is now a stain on Indian civilization. Polygamy exists now for the benefit of a pack of individuals, who have converted marriage into a means of making base lucre, or for the gratification of impious desires."*

Women Married to Gods.

The revelations connected with a recent trial in London, showed the vice which still lurks in Christian England, though the shock which was given to the public conscience also proved the prevailing moral tone. When some native papers made this an occasion for damaging reflections on the English nation in general, the *Indian Messenger* generously remarked, "Is not vice far more widely prevalent in Indian society? What have we done to repress it? Let not the sieve point to the hole of the needle."

The attention of Indian reformers is directed to a few points where their efforts are specially necessary.

The abominations of Paphos and Corinth still exist in India in connection with Hinduism. In the Bombay Presidency, "great numbers of girls are, in infancy, married to the god Khundoba, and are brought up for a life of sanctified prostitution in connection with the temples of that god." "The victims, after undergoing a ceremonial 'purification,' are branded upon their persons with a heated stamp, and are thus set apart for their filthy work. When hired out to persons wishing to use them as concubines, they pay a monthly tax to the temple, and a considerable revenue is gathered from this source."† In Western India, rich merchants of the Vallabha sect offer their wives and daughters to gratify the lust of their spiritual guides!

The following extract from Dubois refers to the temples of Southern India:—

"Next to the sacrificers, the most important persons about the temples are the dancing girls, who call themselves *deva-dasi, servants or slaves of*

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* *The Hindu Family*, p. 65. † *The Indian Purity Trumpet*, No. 1.

the gods. Their profession requires of them to be open to the embraces of persons of all castes.

"They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service of the Pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family.*"

According to the Madras Census of 1881, the number of female "dancers" in the Presidency was 11,573.† Such a number is most lamentable.

The Madras *Fellow-Worker* says:

"These temples are the sacred places where all classes of people daily resort, consequently these women have an occasion to mix very freely with all classes of the community. Thus the moral tone of the whole society is lowered. By constant association men lose sight of the objectionable character of their profession, and a most fatal laxity of public opinion with regard to mixing with them is produced. It is superstition that has thrown its ignoble shield over this monstrous evil of selling innocent girls to a life of sacred infamy, and yet we are foremost in lauding up the Hindu social system as the *beau ideal* of social life."

The indignant words of Bishop Lightfoot, applied to ancient Greece, refer equally to India:—

"Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word and not raising one finger to put it down"‡

Educated Hindus should protest against these abominations and seek to suppress them.

THE HINDU FAMILY SYSTEM.

This is a very ancient institution, a relic of the patriarchal age, long anterior to Brahmanism. It prevails chiefly among the upper ranks of society: many of the labouring classes live separately as in other countries.

Very different pictures are drawn of the happiness resulting from this institution. As already quoted, an "Eminent Hindu Gentleman" attributes to envy the efforts of Englishmen to interfere with "the peace, the purity, the happiness that reign in our society."

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* Manners and Customs of People of India, pp. 294, 295.

† Imperial Census, Vol. II. p. 448. ‡ White Cross Tracts, No. 1.

The *Indian Mirror*, while under the management of Keshub Chunder Sen, in reviewing a lecture on the subject by Mr. Justice Phear, thus gave the dark side:

"We generally praise our family system over much, and draw such amusing high-coloured representations of it as quite charm ourselves and the people outside. This is a custom or conceit we have borrowed from the English. 'Home' is a very fine word; to pronounce it sentimentally and with affected enjoyment forms a part of current civilization. But the Bengalee's home is a whited sepulchre. In it there is filth and stench outside, want of peace and harmony within. It is as unhealthy and overcrowded as a bazar, and hardly less unselfish and more quiet. The best influences of education and enlightenment are dissipated in it, and the worst habits, such as good people condemn, are formed. What is an ordinary class Bengalee Baboo? Let us not shrink from describing him. He is devoid of every high impulse, of self-respect, and sense of liberty. He is as timid as a chicken, though often sly as a crow. Education he may have, but that only helps him to drive his quill and makes speeches. He cannot, he has not the energy and daring to do any thing he feels to be good, and which other people don't do. All this happens no sooner he enters into family life. So long as he is not married, or has not accepted the responsibility of ordinary existence, he is full of big thoughts and sentiments. A Bengalee is then only a Bengalee when he is a family man. And he suffers this degradation in his domestic life because he lives jointly with others to whose will, particularly when he is a younger member, he must conform. He cannot dare to go out or to be thrust out. Should he, people would speak ill of him. There is his father or his elder brother, his uncle, his mother, or grandmother. How can he disoblige them, depending upon them as he must, according to the usual arrangements of a Hindu family?...

"The world has long passed its archaic age of innocence and unselfishness. We live in the corrupt nineteenth century when every man seeks his own, and not unfrequently what is not his own. Thus a serious disadvantage of the joint family is utter ruin to all the members owing to the negligence and fraud of the head. Joint family in this manner defeats its own object, and in the place of combination begets disintegration and malice. Why are there so many law-suits in this country and why do relatives so often fight against relatives? The system of joint family must be a great deal the cause. We can point out innumerable instances in which very respectable families have thus been completely downcast, and perhaps there is not one family in the whole country where the members are not secretly jealous of each other. All this takes place in addition to the many more disadvantages which the lecturer so eloquently pointed out.

"The most mischievous consequence of the joint family system is observed upon the women. Without education, without the wholesome influences of free society, without any good example, good precept, left entirely within the narrow field of their own selfishness and traditional ideas, taught to be mindful only of the meanest concerns of human life,

they literally prey upon each other. Good feeling among the male members is possible, if not always practicable; but among the female members good feeling is simply impossible....There may be exceptions, but this is the rule. The horrors of the Zenana are multiplied ten fold by the misery of joint family and the degradation which domestic ill-will produces. Many more evils we could point out, the principal of which is the noisome influence of one corrupt elderly member upon the younger portion of the domestic circle."

Doubtless there is no one description of the joint family which applies to all.

The opinions will be given of two Hindu judges, intelligent men, whose positions gave them great advantages for forming a judgment with regard to the effects of the system.

Mr. Bulloram Mullick, B.A. was Judge of the Court of Small Causes for the suburbs of Calcutta, when he published his *Essays on the Hindu Family in Bengal.* He thus states some of its **advantages:**

"The family system is well adapted to the preservation of self. Not to speak of those accidents to life, arising from the ferociousness of wild beasts or the murderous attempts of men, its preservation has been to a great extent aided by the joint system. In the rude state of society when the procuring of food was difficult, joint efforts succeeded where single ones failed. In respect to shelter, joint families have an advantage decidedly superior to what single individuals may have. Thus constituted, the members may prove formidable defenders of their lives and property in case of an attack from outside, at the same time the presence of one of them in the house may serve to avert those accidents which would, under other circumstances, prove disastrous.

"The joint family system conduces to cheap living. Foreigners have no ideas as to the extent of that cheapness. In the matter of food there could be no waste. Whatever is left unconsumed by an elder member is set before a younger, whether male or female, however one's natural aversion to such a procedure may be. Clothes and raiments which are unsuited to the age or frame of a particular member are reserved for the use of a younger one. Ornaments and jewels are reserved in the same manner for future use, and even books and apparatus are put in the same category.

"If the joint family system had any virtue worthy of commendation, it was the brotherly feeling which pervaded it. To this feeling is to be ascribed the numerous acts of benevolence and charity which despite the ravages of time and the vices of the system, are of historical interest. Many a brother would have been a beggar in the streets, if the benevolence of a brother had not given him shelter, education and means. Many a widow would have been a victim to want and penury were it not for the relieving hand of some benevolent family member. It was considered a religious duty to extend this benevolence to the needy and the helpless, and even now there is social obloquy if one violates it. Apart from the inward satisfaction which the benefactor enjoyed in the doing of charity,

the persons thus relieved contributed their physical energies to the amelioration of his household.

"Thus, we see that the family system was admirably suited to the wants of native society in its archaic stage, and it is its adaptability which contributed to its retention. It had the sanction of law stamped on it. Religion shaped itself according to the wishes of the legislator, and thus what was intrinsically useful became a legal and religious institution of the land." pp. 7-10 abridged.

Notwithstanding these advantages, Mr. Mullick advocates a change. He makes the following quotation from Sir H. S. Maine's *Ancient Law*:

"The movement of the progressive societies has been uniform in one respect. Through all its course it has been distinguished by the gradual dissolution of family dependency and the growth of individual obligation in its place. The individual is steadily substituted for the family, as the unit of which civil laws take account."

Mr. Mullick thus describes the present state of things:

"The redeeming virtues of the family system have been supplanted by vices of abnormal degree and magnitude. Where sincere sympathy was, stolid indifference now exists. Jealousy and hatred have usurped the place of harmony. Discordancy rides triumphant. Deceit and spoliation have seized those who were heretofore the trustees of our honour and property. A sense of distrust has seized each member against every member. Family feuds, litigation and waste of resources, are now every day occurrences. So that the Hindu Family has changed from a convenient social unit into an incoherent and cumbrous mass. Say what our countrymen may, our domestic relations are undergoing a revolution appalling to contemplate. It is not confined to this or that sect, this caste or that caste, but to almost every household, Brahman or Sudra. It is only families, still in their archaic state, which form the exception. In them, the patriarch's rule is still dominant." p. 171.

The changes which Mr. Mullick proposes are the following:

"A careful observation of the system reveals the fact, that whenever a family receded from its primitive harmony to abnormal disunion, the sooner the family was dissolved harmony and peace, friendship and sympathy revived in a great many cases. Segregation being therefore a natural remedy, the reformer of Hindu society ought to apply it to family evils. Segregation, however beneficial, is not possible under all circumstances. For instance, it would be a great social scandal if a father were to turn out of doors his minor children. Segregation should take place on rational principles. We do not advocate the segregation of such of the helpless members over whom the *Karta* is placed as guardian. What we do advocate is the breaking up of the coparcenary after the coparcenary have attained years of discretion." pp. 179, 186.

The beneficial results of separation are thus shown:

I. **Self-Reliance.**—Say what our national apologists may, self-*reliance is a virtue which* the native mind has never adequately appre-

ciated. When grown-up boys our fond mothers used to feed us morsel by morsel, like so many canary birds. If in the Hindu family, we see instances of sons relying on fathers' bounty, or fathers expectant of their sons' gains, or brothers consuming brothers' resources, or sisters serving as handmaids of sisters, they are ascribable to the pernicious effects of the system, which ignores the virtues of self-reliance. Once self-reliance is recognized, self-exertion will follow as a necessary corollary, and each member of the family would individually work to improve his condition.

II. **Increase of National Wealth.**—Judging from an economic standpoint, nothing is so much demoralizing to society as indolence. If all felt the necessity of working for their daily bread, their condition would be materially improved, both individually and socially, and instead of having a society of members with stunted means at their disposal, we may have a greater quantity of wealth added to our national exchequer.

III. **Improvement and better preservation of Property.**—As a general proposition, we deem it fit to state, once for all, that properties held in co-parcenary are about the worst managed. The principle that 'what is everybody's business is nobody's' underlies the systematic neglect which the joint owners evince. Why should a co-sharer bestow his capital and labour on a thing with the object of improving it when others would reap the benefit of his exertions? Should our economic polity therefore start with the motto, 'no exertion,—no improvement, let things (be) as they are?' Is it not deplorable, that while there is progress and improvement all around, our economical polity should be one of 'masterly inactivity'?

IV. **Abatement of the Benami Vices.**—*Benami* means the fictitious alienation of property. The joint system is one of the mainstays of the practice. It is but natural that the busy bees of the family would devise a plan to ensure greater security of the rights they acquire. If property is acquired in their own name, it is liable to be taken in as family property, unless the acquirer undertake the heavy burden of proving self-acquisition. The transactions are equally demoralizing to the trustee and to the beneficial owner.

V. **Revival of friendly feeling.**—Is it not strange that while it is innate in us to associate, perpetual feud should exist among the members of a Hindu family? The reasons which lie at the root of it, are an interference with the natural right of the individual and in infringement of his legal ones. Segregation would remove these irritating causes.

VI. **Increase of social Responsibility.**—Time was when it was *nil*. The *Karta* alone had it. Constituted as things are now, though individual social responsibility exists to some extent, it is so hemmed and hedged by restrictions as to know of no healthy development. Widow marriages, education of females, and a hundred other measures of reform are these to which a Bengali is a nominal convert. He shakes his head in hopeless despair if you ask him to show his faith in practice. Young she-Bengal is in no better plight. She cannot wear a coat or put on a pair of boots if it was only for her bodily comfort, lest her conduct is denounced as immodest, unladylike, and improper by the old people of the house. But for the want of individual responsibility, the family house is impregnated

with a false sense of modesty that prevents the younger members from discharging their most insignificant connubial duties. Is it illness or sorrow? To be at the bedside for his or her comfort is regarded as immodesty or barefacedness by all elderly people."*

The Hon. Mr. Justice Muthuswami Aiyar, of the Madras High Court, is much of the same opinion:

"This view brings our family life before my mind. Its peculiar feature is what is usually called the co-parcenary system. In archaic times, and in ancient India as elsewhere, the family was the social and political unit, but in modern and progressive civilization, it is the individual that is, and ought to be, the unit. Again, in the former, the male, either as the present or future head of the family, was the dominant factor, but in the latter, both man and woman are prominent factors, each in his or her legitimate sphere of activity in relation to the family. The modern joint Hindu family is the historic outcome of the patriarchal family in the past. The starting point of our family life was the relation of *pater familias* and of *filius familias*. The disintegrating factors which later progress introduced, were the theories of agnation and division. These have broken up ancient patriarchal family into groups of coparcenary or joint families, but the tradition of patriarchal times still survives amongst us in the notion that coparcenary-life is a preferable mode of life and that it is not to be given up except from necessity. In small or poor families in which several males have to work together on a petty farm to eke out a scanty subsistence, coparcenary may be, and often is, a necessity of life; but in wealthy families or in families in which brothers and cousins or their wives cannot live in harmony or in which the adult coparceners do not contribute alike to the common stock, coparcenary enables either the indolent to fatten upon the industrious, or the seniors to defraud the juniors, and ultimately, as is not unfrequently the case, wrecks some of the finest family affections. The truth is, every man loves his own wife and children much more than his brother's or cousin's wife and children, and the coparcenary form of life becomes burdensome when fresh groups of subordinate families spring up, new sets of affections and interests are developed and an unpleasant friction between them becomes unavoidable. For this state of things, the remedy is in your own hands and the law leaves every adult coparcener at liberty to elect division *at his pleasure*, and *not*—mark the words—when that necessity for separation is sorely felt. In the history of future progress a time will arrive when each male member will, as he marries and becomes the head of a new family, separate from the other coparceners and cultivate the family affections in a rational spirit, but that time may yet be far off especially in villages, though among the educated classes in towns, there is a growing tendency against the coparcenary form of life. Meanwhile, I may advise you all to divide without a lawsuit when coparcenary life threatens your domestic happiness or imperils your interest to a material extent, for, litigation has a demoralizing effect upon Hindu families, and not unfrequently converts the joint pro-

* *Abridged from The Hindu Family*, pp. 179-185.

perty which the coparcenary system was designed to conserve and improve, into the carrion flesh that feeds and pampers the vultures of society, such as forgers, perjurers, and unscrupulous pettifoggers who pretend to take one side or the other, but really seek to enrich themselves at your expense."*

Training to Independence.

Mr. Mullick says: "The joint system is destined to die a sure death, and nothing on earth can save it." Still, he deprecates any legislative measure tending to that end. "Let the thing alone, say we, to take its natural course." Mr. Justice Muthuswami's advice is, "Meanwhile, I may advise you all to divide without a law-suit when coparcenary life threatens your domestic happiness or imperils your interest to a material extent."

No sudden revolution is desirable. The heads of families, however, should prepare for the inevitable change by training their children to independence. This may be commenced early in life. Sir Madhava Row makes the following suggestions:

A small allowance of pocket money should be given to the child at the end of each month—not as a matter of right, but as a reward for good conduct during the month.

The pocket money should have the qualities of *salary in after life.*

Pay it regularly and punctually, just as a master pays salary to his servant. In this way the child will know what to expect when he becomes one's servant in after life.

He must not except payment before the month is over. He will learn to find out when the allowance is due, and learn to make the money last till the end of the month.

He will become familiar with the different coins, their relative value, and the arithmetic necessary to deal with them.

Let the child make his own purchases instead of the father doing it all for him. He will thus understand the purchasing power of the various coins.

A sense of property will gradually evolve in the child. He will learn to take care of the money, to spend it frugally, as also to gradually save and accumulate the same. He will *feel* what it is to be rich and what it is to be poor. All such knowledge will prove valuable in after life. For want of such training in childhood, many men have become foolish, extravagant, poor and miserable.

Again, the father who gives pocket money soon comes to be regarded as a benefactor. His influence over the child gains strength; his advice to the child will carry greater weight than otherwise.

If the child borrows a small sum from a brother, sister or friend, teach him to punctually repay the debt even before the creditor asks and urges for repayment.

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* Lecture at Trichinopoly, 1884, pp. 8, 10.

A child unable to take care of his money, sometimes gives it to the father to keep. The child then becomes a depositor and the father becomes his banker. If the father receive the money whenever offered, pay it whenever wanted, and keep a little note to show receipts, expenditure and balance and explain it to the child, the child will be made to know what a Government Savings Bank is, and how it may be used in after life.

As the child goes on making his own purchases, he will become acquainted with numbers, weights and measures. The father may gradually teach the child to compare prices demanded by different sellers. and to distinguish the qualities of articles. In due time the father may associate the child with himself in purchasing the household supplies, &c.

One part of the training of the Empress of India, when a child, was not to run into debt. She received an allowance of pocket money, but she was not permitted to buy things on credit, though shopkeepers would gladly have given them.

Mr. Subba Row mentions the evils of the Hindu custom :

"Even well-to-do parents generally are not in the habit of giving regularly monthly allowances, although they will give any amount whenever the child wants it. The consequence is that the child can afford to be very generous for it does not cost him anything. A worse consequence follows in the case of poor children, for, as they cannot in a fair way get even a pie to spend as they like, they naturally take to stealing."*

When the child becomes a young man, the training to independence should be continued. If employed in connection with his father's business, he should receive a salary like an ordinary clerk. A son should commence life as a subordinate and rise gradually. It is often ruinous to set up a young man in business with his father's money. Every one takes much greater care of what he has earned himself than of what has been given to him.

A son, when married, may at first have rooms in the family house, but it is preferable that he should afterwards have a home of his own.

SECLUSION OF INDIAN WOMEN.

Misconception.—If may be stated at the outset that only a small proportion of the women are confined to Zenanas. The great mass of the people are Sudras and castes below these, and in general their women go about freely. They are seen not only about their homes, but in the streets, in the market, and in the fields. Even among the higher castes they are allowed liberty on certain occasions, as to attend festivals and go on pilgrimage. The Mahratta women have always been privileged in that respect. Sir W. W. Hunter was invited to a meeting of the Native Ladies' Association of Poona. There, to his astonishment, he beheld an assembly of 280 native

* *Madras Christian College Magazine*, Vol. II., p. 528.

ladies, mostly of the Brahman caste and all unveiled, who, with many European ladies and gentlemen had come to hear an address from the lady Pandit, Ramabai. After the Pandita's speech, an enlightened Maratha Brahmani (Mrs. Ranade) called the President's attention to the fact that in the Maratha country native women were allowed almost as much liberty as in Europe. They held meetings, had their own way, and went about as freely in the public streets, unveiled and without restraint.*

Still, it must be confessed that among the higher classes women are very much secluded, and there is a disposition among those next to them to follow their example. "Occasionally," says Rowe, "to make a show of great respectability, native women who have never been secluded, when visited by European ladies pretend that they are not allowed to be seen."

Liberty in Ancient Times.—Sir James Fergusson justly said at Poona:

"The custom of secluding your women is not sanctioned by antiquity, and it is a custom which not only degrades them, but reduces them to abject slavery. You cannot degrade your wives and the mothers of your children from their rightful position in this life, without degrading your race to a slavery which is sure to act injuriously on yourselves. The seclusion of women is a foreign, and not an ancient, custom of the Hindoos. It has no place in your religion, and its result, physically as well as morally, is degradation to those dependent on you."

The *Bengal Magazine* gives the following illustrations of the different state of things before the Muhammadan conquest:

Kings freely introduced their queens in society whenever there was occasion for it. At the celebration of the *Aswamedha* sacrifice, the presence of the queen by the king's side was held to be indispensably necessary.

In the drama called *Ratnavali*, we have the queen present at the audience given by the king to the ambassadors that had come from Ceylon.

In the *Raghuvamsa* we have a Hindu king (Dilipa) travelling with his queen (Sudakshina) in an open carriage, and *both* asking questions of the people they encountered about the names of roadside plants.

In the *Mahavira Charitra*, princes and princesses, entire strangers to each other, are openly introduced in the same company.

The Ramayana and the Mahabharata are also replete with allusions to, and representations of, a state of society in which females travelled in open litters and chariots, and otherwise appeared in public without any trace of the *purdah*.

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* *Journal of the Nat. Ind. Association*, 1883, p. 56.

Effects of Muhammadan Rule.—The conquest of India by the Muhammadans tended powerfully to degrade the position of women. The Koran permits polygamy and divorce. Marriage can be dissolved at any time at the simple will and fancy of the husband. A traveller met an Arab, not an old man, who had been married fifty times. According to Muhammadan law, a man can look upon any married woman (near relatives excepted) as within his reach by marriage, the present husband consenting. Every married woman can become the lawful wife of any man she may captivate, if she can persuade her husband to pronounce a divorce. Muhammadans are, therefore, compelled to keep their wives closely confined, or the foundations of society would be broken up.

The Mussulman rulers of India took into their zenanas beautiful Hindu women, even although married. To avoid such outrages, women were kept within doors or carefully veiled. In course of time the Hindus, in the seclusion of women, acted like Muhammadans.

The following remarks are from *The Bengal Magazine* :—

"The Muhammadan rule, we may say, was the cause of female degradation in India, and while, under better auspices, men have, with marvellous rapidity, risen and improved by mental culture and education, women have not had the same opportunities of self-improvement, and therefore have not been able to keep pace with the men. In male society no trace is now to be found of the rule which the battle of Plassey overturned. In female society you can scarcely recognise the change which that battle has produced in the destiny of Bengal and of India."

Hindu Arguments for the Seclusion of Women.—These may best be stated in the words of Mr. Mullick :

"Naturally, the extreme conservatives hate female emancipation as a pernicious evil, and discourage it to the utmost of their power. Intermediate between them and the radicals, we have the liberal-conservatives forming the bulk of the community. These admit the virtues of emancipation, but state that the time has not arrived for emancipating our females. Their objections are :

First.—Emancipation should follow the capability on the part of males of protecting females from insult and injury in the world outside... Nothing is more foolish on the part of a weak husband than to expose his wife to insult and injury which he would be powerless to prevent.

Second.—Emancipation should follow female education. Unless the woman be thoroughly educated, it is impolitic to subject her to temptations which she would be powerless to resist.

Third.—Emancipation should be made a sequence of religious education of the female. Unless the wife was of tried virtue, to allow her to mix *in society would be a curse.*

Fourth.—Emancipation is impossible, so long as the female is not decently clad. As it is, the dress of our females partially covers their nudity.

Fifth.—Emancipation is expensive and unsuited to the circumstances of all. It will necessarily subject the male members to certain expenses after dress and fineries, which they are incapable of defraying.

Sixth.—Emancipation has a tendency to create in our females, a habit of neglect towards the nursing of their children, and the execution of household duties.

Seventh.—Emancipation, if allowed, should be limited in its extent. A wife should be allowed to see her friends only in the company of her husband."*

Mr. Mullick adds: "The principle at their root is a distrust of female virtue—a form of man's innate jealousy, and is adhered to with remarkable obstinacy."

Mr. Janvier says:

"The Asiatic is jealous. If his wife have opportunity to mingle freely in society, he does not know what may happen. He does not think of holding her by the bands of love. This would seem a very poor reliance. He has not treated her in a way to win her love. He never perhaps thought of it. His plan is totally different. She must be kept in a state of constant control. If possible, she must be prevented from seeing any one not of her own sex, beyond the limits of the family."†

Replies to Objections.—It must be admitted that some of the difficulties raised have a measure of truth.

Dress.—The dress of women in Bengal who aspire to be fashionable is very indecent. The cloth is so thin that the person is easily seen. *Young India* says:

"On the banks of rivers, the women of Bengal present a very awkward sight. Then their apparel soaked in water makes their whole body exposed. The most strange thing is that these women make a show of modesty by veiling their face although they feel no scruple to expose their almost naked bodies in public bathing ghats and open fairs.

"Our forward young men who clamour for reforms do not pay sufficient heed towards improving the dress of women. On the contrary, they are seen purchasing the thinnest apparel possible in order to gain the favour of their consorts. Moreover, they themselves are seen wearing thin apparel. Thick cloth is considered old-fashioned and antiquated. The rage is for suits made of gossamer."

The writer recommends a return to the thicker cloth formerly worn.

The above remarks do not apply to other parts of India. The female dress may admit of some slight improvements. Sir Madhava

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* *The Hindu Family*, pp. 92, 93.

† *Punjab Missionary Conference Report*, pp. 55, 56.

Row recommends the use of an elastic girdle, which would collect the folds of the dress and promote convenience. He adds, why should not native ladies have a *pocket?*

Sir Madhava Row also complains of Indian ladies rubbing saffron or turmeric on their bodies and faces particularly. Why should they make themselves appear as if they were suffering from jaundice or liver complaint? He adds, "I don't blame the ladies. It is all due to the perverted taste of the *men*. Let the men express disapproval *to-day*, and the practices will disappear *to-morrow*." So with the barbarous practice of *tattooing*.

The adoption of the everchanging fashions in which some European ladies delight, would be a great misfortune. The Indian dress is far more graceful and much less expensive.

"*Society must be purified before women can enter it.*" This reminds one of a Greek fable. A foolish fellow was nearly drowned when attempting to swim, upon which he vowed that he never would enter the water again until he had acquired the art! Society, no doubt, requires to be reformed; but, as has been abundantly shewn by experience, female influence is one of the most powerful agencies which can be employed for this purpose. The presence of women at social gatherings puts a stop to coarse jests and all improper behaviour.

The present seclusion has not been a success in some respects. Mr. Gimi has the following remarks on this point:

"Nor can it be denied that the segregation of the sexes, instead of promoting virtue, as is fondly supposed, tends, if anything, to render the imagination prurient. The illustrative proverbs and quotations cited by Dr. Fallon in his Hindustani-English Dictionary scandalised the Anglo-Indian Press. He himself says, and with great truth, in his defence:—'There is much to be learnt from many an otherwise objectionable quotation, if one is willing to learn. It is of the greatest importance, for instance, to know to what depths human nature can sink in the vitiated atmosphere of enforced female seclusion as contrasted with the purity to which men and women rise as social restraints are withdrawn, and they are permitted to breathe the pure air of liberty and indulge in free social intercourse.'"*

A "Kashmiri Pandit," after residing some time in England, thus gives his experience:

"To live for three or four years in a society in which men and women meet, not as *masters* and *slaves*, but as friends and companions—in which feminine culture adds grace and beauty to the lives of men; to live in a society in which the prosaic hours of hard work are relieved by the companionship of a sweet and educated wife or sister, or mother, is the most necessary discipline required by our Indian youths, in order to be able to shake off their old notions and to look upon an accomplished

* *The Position of Women in India*, pp. 11, 12.

womanhood as the salt of human society which preserves it from moral decay: to think that woman is not simply

'A lovely apparition sent
To be a moment's ornament.'

but that she is our equal and companion, the sharer of our joys, and our consoler in moments of grief—the nourisher of our purest affections, and a brightening influence, when all is dark and dreary around us, 'with something of an angel light.' There is a very pernicious notion prevalent in India, that a free intercourse between the sexes leads to immorality. I confess that, before I came to England, I believed there was a grain of truth in this notion. But now I believe no such thing. My own impression is, that the chief safety-value of public and private morality is the free intercourse between the sexes."*

Rama says in reference to Sita: "Neither houses, nor vestments, nor enclosing walls are the screen of a woman. Her own virtue alone protects her."

"*Women must first be Educated.*" As already mentioned, female education has been a favourite subject for essays and speeches during the last half century, yet how little has been done! The aim should be *to get the women themselves to take it up.* Few things will have a greater effect in this direction than by allowing them to mix with the educated of the other sex. They will feel more than ever their own deficiencies, and be stirred up to provide a remedy.

"*The women themselves do not wish it.*" Most of them, it must be confessed, instead of looking upon their seclusion as a hardship, consider it their pride.

A writer in the *Indian Magazine* says: "It has now become to Indian ladies part and parcel of their creed, their modesty—in a word it is to them the very breath of their nostrils. To do away with it is a violation of one of the virtues of a woman." Miss Bielby, M. D., says. "A man's social standing in his own class depends, in a great measure, upon whether he can afford to keep his wife and daughters in Zenana or not. So it has come to pass, that upper-class servants, and other men in similar positions keep their female relations as strictly 'behind the purdah,' as a Prince does."†

The old women, like prisoners immured all their lives, have no idea of the sweets of liberty; but the younger and more intelligent would gladly avail themselves of greater freedom.

Injustice and cruelty of Seclusion.—A Hindu lady said of the life women in Zenanas lead: "It is like that of a frog in a well—

* *Indian Magazine*, 1885, p. 552.
† *Indian Magazine*, for 1885, p. 413.

everywhere there is beauty, but we cannot see it—it is hid from us." Mr. Dorabji E. Gimi says:

"Indian woman is denied the common enjoyments of life, is thrust behind *purdahs*, and to add insult to injury the excuse for all such unmanly conduct is proclaimed to be her inborn wickedness.

"Among these common enjoyments, that she is denied, the first to be noticed is her right to mix with men or appear in public with her male relatives. It may appear a trifling deprivation. But really there is none more cruel to the sex, and more injurious in its consequences, immediate and remote, to society. By it women are deprived of the only means of outdoor recreation that is within the reach of the mass of men. It is a barbarity which prohibits them from having their full share of the air and light of Nature's free gift. It is a much less serious evil to name after that this by that custom most public and some private entertainments are, as it were, not for women at all. So much for what the women alone lose."

The men suffer from their inhumanity by having wives and children more sickly and feeble than would otherwise be the case.

It is a pleasing sight in Bombay to see Parsi ladies of an evening enjoying the fresh sea-breeze in Back Bay. There are some Native ladies in Madras, it is said, who have never seen the sea. A slight change for the better is even there perceptible! A few come to the beach in carriages with their children, and enjoy the sight of the surf.

Course Proposed.

No immediate sweeping changes are recommended, though they will differ among certain classes according to the stage which they have reached at present.

1. **Free intercourse between Husband and Wife.**—Europeans are astonished at the Native ideas on this subject where the Zenana system prevails. Some illustrations have already been given. Mr. Mullick says that the young wife can see her husband only "at night when the whole house is asleep, and with the lark she must bid him adieu." If either is sick, it is considered immodest for the other to be at the bedside. *The Bengalee* thus describes the system and its natural result:

"The women are the hardest combatants, and the widows the greatest heroines. They watch the young husband and the young wife with the hate and jealousy of a step-mother. The married couple cannot peep at one another during the day without finding themselves the objects of the bitterest persecution. The normal condition of husband and wife is upset during the day, and during also that part of the night which is not devoted to rest. In some families, owing to poverty of house-room, even *this indulgence cannot* be obtained. Can a more monstrous state be

conceived, and can it be wondered, that the young men, withheld from the society of their wives, should run greedily for amusement into brothels?"*

Sir Madhava Row gives the following advice:

1. If your circumstances allow of it, you and your wife should live apart from the family,—in other words, live separately.

2. If you cannot do so, have at least a separate room for yourself in the house, so that you may have therein the company of your wife, without being seen by your elders.

3. Let your wife at her pleasure go into that room and sleep during the day, or meet you there and converse with you, or represent her grievances, difficulties and troubles, or at least escape from the persecution of the mother-in-law and other elder members of the family, whether male or female.

4 In short, enable her to meet you often and freely, so that you may make her happy, may comfort her, relieve her troubles and anxieties, and constantly afford her your sympathy and aid. She will often need your support and solace. Enable her freely to appeal to you for the same.

5. Remember that a large share of the miseries of the wife is due to the restraints placed by the elders of the family on her intercourse and communication with you. Only take means to free her from such restraints, and you will greatly improve her happiness.

(6. This will be noticed hereafter.)

7. Give her small monthly money allowances to spend as she may like, without reference to the elders.

8. In any quarrel between the wife and the elders, do not blindly side with the latter. Your wife is as much entitled to your justice as your elders are to your respect. Moreover, by doing impartial justice, you will better set matters right than by indiscriminately identifying yourself with the elders.

2. **Free intercourse between Parents and Children.**—Pandita Ramabai says: "Children enjoy the company of father or mother alternately by going in and out when they choose, but the children of young parents are never made happy by the father's caresses or any other demonstrations of his love in the presence of the elders; the notion of false modesty prevents the young father from speaking to his children freely."† Ishuri Dass, of North India, says that a woman "if she has a child will take the necessary care of it, but will not fondle it in the presence of the elder women of her family."

The picture next page represents an evening in an English family. The parents and children are seated around a table. The father has a newspaper in his hand, but is talking to his sons, one of whom is building a little house with wooden bricks. The mother is teaching sewing to her daughter by her side.

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* Notice of Mr. Justice Phear's Joint Family System.

† *The High Caste Indian Woman*, p. 49.

Another picture is given of an Indian family, which is already realised in some cases.

It is this family life which makes a *home*. The advantages are great. Mutual love is promoted. The father is afforded the opportunity of teaching his children valuable lessons. This is the more necessary in India, as the mothers are generally uneducated.

If the reader has children, let him bring them together with his wife every evening, and spend some time with them. In England a part of the evening is sometimes called the "*Children's hour*," because good fathers, devote it, if possible, to intercourse with their children. When they are young, part of the evening should be given to play. A Spanish ambassador once went to the palace of a famous French King. He expected to see the King seated on his throne; but when he went into the room, he saw him on his knees, with his eldest son on his back, playing together "at horses," with the other royal children romping around. The ambassador was about to start back, when the King, looking up to him, said, "My lord Ambassador, are you a father?" "Yes, may it please your Majesty." "Very well," was the reply; "then I shall go on with my game round the room."

The Russian Czar, or Emperor, is the most powerful despot in the world; but he plays with his children just like any other father. When lately on a visit to Denmark, he amused his young nephews and nieces by standing up and letting them try to pull him down.

By taking an interest in the amusements of his children, a father gains increased influence over them which may be turned to the best account.

In the evening the father should also carefully observe the moral conduct of his children. Selfishness is apt to show itself; this should be guarded against. Obedience and truthfulness are other lessons to be taught. Filthy speech should be carefully checked.

Taking meals together.—According to Hindu custom, a wife must never eat with her husband; she must not even be seen eating by him. This is one example, among many others, of the degraded position of Indian women. A master does not eat with his servant. Among enlightened nations, the whole family, except very young children, take their meals together. The advantages of it are thus explained:

"At no time does family life look more beautiful than when father and mother and children are seated around the family table. Nowhere is the family so made to feel its unity. There is no more pleasant and cheerful occasion in a well-ordered home. There is no better opportunity, for parents of piety and culture, to inculcate lessons of thankfulness and temperance, to train to habits of unselfishness and to graceful acts of kindness, and to give ease and refinement of manners."

It may be objected that servants are required for such an arrangement; but it can be managed without them. "Where there's a will, there's a way."

There is no difficulty in the way of husband and wife taking meals together except foolish custom, "more honoured in the breach than the observance."

3. **Intercourse with Relatives and Friends.**—The circle should be gradually widened. Let relatives, male and female, visit each other. Instead of calling separately, or the men talking with men and the women going into the female apartments, let all meet together and converse. The same course should be followed at entertainments. Friends, who are not relatives, may gradually be treated in a similar manner. Ladies should not, however, be introduced to persons who are immoral. The company of such should be shunned by all.

4. **General Intercourse.**—This is the last stage. Sir E. Arnold thus describes the progress made in Bombay:

"Here there were assembled in a really magnificent pillared hall, paved with white and blue marble, some eighty or a hundred of the leading members of Parsi, Hindu, and Mohammedan society, including at least forty native ladies. Sir Frederick Roberts, Mr. Ilbert, Sir William Wedderburn, Mr. Justice Birdwood, and a number of English residents, mingled with the large native party on perfectly easy and equal grounds; but no London drawing-room could have presented a scene so bright in colour and character. The Parsi and Hindu ladies—many of them personally most charming in appearance, and all gentle and graceful in demeanour—wore lovely dresses of every conceivable hue—rose colour, amber, purple, silver, gold, azure, white, green, and crimson.

"Assuredly such a gathering is a great and signal token of the increasing friendship arising between the races; nor could anything be calculated more to impress and gratify a fresh observer coming back, after many bygone years, to modern Bombay."

In Calcutta even further advance has been made. Last year a dinner and evening party were given in honour of Mr. and Mrs. George Yule by Sir Henry Harrison and Mr. and Mrs. Cotton. The *Indian Mirror* says:

"It was, we believe, the first party of its kind in Calcutta—the first dinner given by distinguished Englishmen to which Indian gentlemen and ladies have been freely invited. About sixty guests—ladies and gentlemen, European, Hindu, and Muhammedan—sat down to dinner, at which the health of Mr. and Mrs. Yule and Mrs. Yule Smith was proposed by our worthy hosts, and warmly received. The grounds were illuminated, and an amateur Bengali concert party played well-selected tunes. The ladies contributed to the entertainment by their music, in which a daughter of the well-known Tagore family took part. These social gatherings, promoting, as they undoubtedly do, the growth of friendly feelings between the members of the community, come upon us with peculiar fitness in the wake of the Imperial Jubilee. Sir Henry Harrison and Mr. Cotton have broken through a long standing prejudice,

and set a praiseworthy example which other Englishmen should not be slow to imitate, and to which our countrymen would do well to respond."*

Cautions.—The wholesale adoption of English social habits is strongly deprecated. They have their good points which ought to be imitated, but their contrary ones which should be shunned.

Friendly intercourse between Europeans and Indians is very desirable, but the latter should take care that it does not lead them into extravagant habits. Some of them have ample incomes, allowing him to copy the elegancies and luxuries of the upper classes of Europeans, but others may be led into a style of living beyond their means.

Another danger is the acquiring of drinking habits. Intemperance is the curse of Britain, the great cause of the misery and crime which prevail among so many in that country. Certain castes and tribes in India have always drank; but the people generally have been temperate. It is most important for the educated classes to adhere strictly to the habits of their ancestors in this respect. Dining with Europeans, or even at parties among themselves, they may be inclined to take wine; but this first step in the downward direction ought to be strongly resisted. In no other course is there safety. Conversaziones, or evening meetings, are, in general, preferable to dinner parties.

Native Princes, following European example, sometimes give balls and encourage horse-racing. There are always pleasure-hunters and "fast men" about courts who, for their own gratification, tempt them in this direction. Habits of dissipation and gambling are thus fostered. The money squandered on them ought to be usefully spent otherwise. Some of the dances are decidedly indecent. Why should liberties be taken with a lady when dancing which would be reckoned as a gross insult at any other time?

Europeans in high position should discourage the adoption of such customs among Indian princes and millionaires.

DUTY TO A WIFE.

This is well expressed in the words of the Church of England marriage service. The man is asked "Wilt thou have this woman to thy wedded wife?...Wilt thou love her, comfort her, honour and keep her in sickness and in health; and, forsaking all other, keep thee only unto her so long as ye shall both live?" The following promise is afterwards made: "I take thee to my wedded wife, to have and to hold from this day forward, for better or worse, for richer or poorer, in sickness and in health, to love and to cherish, till death us do part."

* Quoted *in Indian Magazine*, 1887, p. 221.

Love, sympathy, and faithfulness, are the great duties which a husband owes to his wife. These may be manifested in many ways. Some of them have already been noticed, as free intercourse, but attention may be drawn to a few others.

1. **Competent Medical Aid.**—As Lady Dufferin justly says, the men of India "should determine that the wives and mothers and sisters and daughters dependent upon them shall, in time of sickness and pain, have every relief that human skill and nursing could afford them."

The need is thus shown by a Native writer in the *Indian Magazine*:

"There are various female complaints which, owing to local causes, are perhaps more prevalent in India than in Europe, and for them there is no adequate medical aid available. Unwilling, from a sense of delicacy, to communicate even to their male relatives the character and symptoms of their complaints, native ladies either directly consult or, through their maid-servants, obtain whatever help they can get from village midwives and quacks of their own sex, and the result generally is very serious. When the disease becomes dangerous competent physicians are sometimes, but not often, called in; but they come too late, and, generally speaking, Indian ladies have to depend, for all practical purposes, on the curative powers of nature."

"Such is likewise the case as regards medical and surgical aid in the lying-in-chamber. Our *Vaids* and *Hakims* do not study the character of puerperal diseases, nor as a rule undertake to attend to them, and the whole duty of puerperal management devolves on our midwives, who, as a body, are utterly incompetent. They belong to the lowest grade of society, and are never trained to their work. When widowed and old, women of the lowest caste, such as *Domes*, *Chamars*, and *Podes*, &c., first seek employment as attendants on women in confinements, and after a time set themselves up as midwives. There is thus no help for Indian women at the most critical period of their lives, except what may be obtained from these so-called *Dhaies*."*

The "Countess of Dufferin Fund," to provide competent female medical attendance, should be liberally supported. Still, for years to come, the supply must be inadequate. In serious cases properly trained male physicians should be called in.

As already mentioned, to secure kind treatment for the wife, Manu appeals to the selfishness of the husband. Even on this low ground, it is desirable to attend to the health of the wife, for on it depends largely the health of the children and the happiness of the household.

2. **Teaching her to Read and Write, if necessary.**—In the case of an increasing proportion of the wives of educated men, this is not required; but as out of a hundred millions of females in 1881 only

* *The Indian Magazine*, 1887, p. 383.

231,000 were able to read and write, probably the wives of some of the readers are still destitute of that ability. Unless his wife is old or other circumstances peculiar, no educated man has any right to be considered a well-wisher to his country who allows her to remain in ignorance. It is no excuse to say that the wife does not wish to learn. The real cause is the indifference of the husband. If he was in earnest, she would soon catch his spirit.

The husband and wife should always have an hour or so together before retiring to rest. The work of the day will be over and the children in bed, so that there will be time for teaching.

As in the case of children, the instruction should be made as pleasant as possible. A beginning should not be made with the alphabet, but with a short easy word, which the wife should try to copy. A lesson, even for quarter of an hour every evening, would soon give the ability to read.

3. **Imparting Knowledge.**—This is a wide subject; but only three points will be mentioned.

1. *General Information.*—The object is to enlarge the little world of Indian women, to lead their thoughts beyond the kitchen and domestic squabbles. At first it will be difficult, on account of their ignorance, to interest them. A beginning may be made with what are called in education "object lessons." A piece of salt would form an excellent subject, how obtained from the sea and mines, its properties and uses. Talks about pearls, gold, silver,&c., might follow. Plants and animals, the structure of the body, the sun, moon and stars, remarkable inventions, descriptions of strange places and strange people, biographies, stories from history, &c., are some other topics. When practicable, they should be illustrated by pictures. A small telescope and microscope would be useful.

Visits to museums would excite curiosity, and give a taste for general knowledge.

2. **The Training of Children.**—Here instruction is urgently needed. A few points may be mentioned :

Preservation of Health.—As already mentioned, Indian mothers trust largely to superstitious ceremonies to keep their children well, while they neglect sanitary arrangements. Mr. Mullick says, "The Hindu wife has no knowledge of the laws of health, and hence her children are constantly ill. They are made to eat more than they can digest, aggravating their otherwise invalid condition."

Obedience.—Many mothers have no command over their children. They let them do as they please when they are young, and when they grow up they despise their authority. When they try to secure obedience, it is generally by frightening the children with imaginary goblins.

Truthfulness.—This virtue especially requires to be inculcated

but it is best taught by the mother's example. Illustrations have been given of the way in which they deceive their children or even teach them to tell lies.

Purity.—The obscene speech of Indian homes is one of its darkest features. Mothers should be urged never to use indecent language themselves, and to check at once any approach to it among their children.

Self-Help.—It is a far greater benefit to a child to teach him to help himself than to do every thing for him. As mentioned by Mr. Mullick, some mothers feed their children like canary birds. The principle should be—*not to do any thing for a child which he can reasonably be expected to do for himself.* As soon as he is old enough, let him be taught to wash himself, put on his clothes, comb his hair, take care of his toys, put them away, &c. The children of rich people should have the same training—and not have every thing done for them by servants. Hindus require to be taught self-reliance and the dignity of labour.

Directions will be found on this subject in the little manual on the *Training of Children.*

3. **Religious Teaching.**—This is, above all, important. Some remarks have already been made about the superstitious beliefs and practices which constitute the whole religion of Indian women.

The husband should teach his wife about the one true God, our Creator and Preserver, our Father in heaven. Instead of bowing down to idols, which can neither see nor hear, which cannot even take care of themselves, worship should be paid to God alone.

Idolatry is the crying sin of India—rebellion against the rightful Lord of the universe. Some educated Hindus deny the charge of idolatry; they pretend that the images are simply to remind people of God. Rammohun Roy says that this excuse was learned from Europeans and thus shows its falsity:

"Whatever Hindu purchases an idol in the market, or constructs one with his own hand, or has one made under his own superintendence, it is his invariable practice to perform certain ceremonies, called *Pran Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers."

The life which by one ceremony has been brought into the idol, can by another ceremony be taken out.

Mr. S. B. Thakur, at a meeting in England, said that idols are only like photographs, serving to remind us of those we loved. To this Mr. Desmukh well replied: "It is true we like to retain photographs of people we love to remind us of their form and *features; but your* blocks of stone or your deformed hideous brazen

images, bought at a shop in the bazaar, of what sort of Divinity do they remind us?"

If Mr. Thakur had brought out to this country the image of a donkey with an ape's head on it to show to his friends as a representation of the Queen of England, this would have been an outrage against propriety infinitely less revolting than that for which he pleaded.

The excuse is made that the poor and ignorant need images to remind them of God. They cannot understand His form for He has none. They can remember their parents when far distant; they can love a benefactor whom they have never seen; they can obey the authority of a Queen-Empress though she never set foot on their soil. They can worship God who is a Spirit in spirit and in truth. Idols are a hindrance—not a help to true worship. They give most degrading ideas of God. Would a father be pleased if a son kept a toad to remind him of his father in his absence?

Christians, and Muhammadans, far more numerous than the Hindus, can think of God without idols: why should they be necessary in India?

An English Mother teaching her child to pray.

It must be confessed that it will be a very difficult task to lead a woman steeped in superstition from infancy to forsake idolatry for the worship of the Heaven-Father, the Dyaus-Pitar of the old Aryans; but it is worthy of the effort. Until India gives up her 33 crores of gods and goddesses, she must rank among the semi-civilised countries of the earth.

Family Prayer.—Hindu women, as a rule, have no idea of the nature of true worship and prayer. Their religion consists only in doing puja to an idol or walking round the tulsi plant. The nature of prayer should be explained. In families that are truly Christian, God is worshipped morning and evening. A hymn is sung, a passage is read from the Bible, and all afterwards kneel in prayer. To give some readers a better idea of what is meant, an example will be given of family worship.

The following hymn may be sung:

Glory to Thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thy own Almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die that so I may
Rise glorious at the awful day.

O let my soul on Thee repose,
And may sweet sleep mine eyelids close;
Sleep that shall be more vig'rous make
To serve my God when I awake.

If in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

A passage is next read from the Bible. It may be the following

"And seeing the multitudes He (Jesus Christ) went up into a mountain; and when He was set, His disciples came unto him. And He opened His mouth and taught them saying:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.
Blessed are they that mourn; for they shall be comforted.
Blessed are the meek; for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness; for *they shall be filled.*

Blessed are the merciful; for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers; for they shall be called the children of God.
Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."

NEW TESTAMENT, *Matthew*, V. 1—10.

A prayer like the following may then be offered, all kneeling:

Heavenly Father, by thy protecting care we are brought to the close of another day. Blessed by thy name for continued life and health, for richly supplying all our bodily wants.

But, above all, we thank thee for spiritual mercies. We bless thee for thy great love in giving thy Son to die for us. Thanks be to God for this unspeakable gift. For the sake of Jesus Christ, pardon all the vain thoughts, the guilty words, the foolish and wicked actions by which we have sinned against thee. By his righteousness justify us; by his Spirit purify our hearts and make our lives holy.

God of the families of the whole earth, dwell under our roof. Make this house the abode of faith, of piety, and love. Strengthen the relations which bind us together by drawing us closer to thyself. Give us, as parents, all the grace which we need. Enable us to train our children in the way they should go; to teach them by example as well as precept. Bless the children. Gather them in thine arms; carry them in thy bosom; *fill their hearts* with love to thee and to one another. Keep

them from the evil that is in the world [illegible] their lives, if it be thy gracious will; make them holy and [illegible], and may we at last [illegible] an undivided family in heaven. Bless the [illegible] of this household; [illegible] the [illegible] servants, and fellow-heirs with us of thy kingdom.

We commend unto thee all our relatives and friends. May they see thy face and enjoy thy favour. May we be helpful to one another and let no root of bitterness springing up trouble us. Bless [illegible]. Enlighten the ignorant, convert the sinful; comfort the sorrowing.

We now commit ourselves to thy care through this night. Let no evil befall us, nor any plague come nigh our dwelling. Whether we wake or sleep, may we be the Lord's. We ask all these blessings in the name of Jesus Christ. *Amen.**

Families where God is thus worshipped in spirit and in truth are likely to grow up loving, happy, and prosperous. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Christian mothers teach their young children short prayers like the following:

This night when I lie down to sleep,
I give the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

Now I wake and see the light;
God has kept me through the night;
Make me good, O Lord, I pray;
Keep and guard me through this day.

When Christian worship like the above is compared with Hindu customs, it must be seen to be preferable. "As is the god, so is the worshipper." The people of India can never be otherwise than degraded so long as they bow down to the work of their own hands instead of worshipping their great Creator and Father in heaven.

There are many religious questions which will arise in the mind of the thoughtful man,—can sin be forgiven? how can holiness be obtained? Space does not permit these all-important points to be considered. The reader is referred to *The Brahma Samaj and other Modern Eclectic Systems of Religion.*†

Women should be provided with interesting and useful reading.—This is so important and so wide a subject that it will be noticed in a separate chapter.

LITERATURE FOR WOMEN.

The value of the ability to read depends upon the manner in which it is employed. The spread of education in England has not

* From *Prayers for Students and others*, ½ Anna. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

† *Price 3 Annas; Post-free, 4 Annas.* See wrapper.

been an unqualified success. A good deal of the literature read is unwholesome, if not positively immoral in its tone. In India the danger is very much greater from the character of many of the vernacular books. Pandit Sivanath Sastri delivered a lecture about two years ago on "National Literature as an Index of National Character." He said, "Amid much improvement, there is in the present literature of Bengal a strong under-current of impure literature, books not sent to the Bengal Library (the Registrar's Office) but sold by hundreds in the railway platforms. The Pandit exhibited a bundle of these—and read one or two titles to show that he was not exaggerating; but refrained from reading more for fear of advertising what he wished to condemn and destroy."

Difficulties.—There are three obstacles in the way of providing literature for women:

1. *The Paucity of female Writers.*—Out of 125 millions of Native women, only a mere handful can read and write. The wives of Missionaries and especially single ladies engaged in Zenana work are those from whom most help might be expected. Hitherto, however, very few have sought to supply the want. A. L. O. E. is a conspicuous exception, and two or three others might be named in each presidency, but that is all.

2. *The Paucity of female Readers.*—As a rule, books in India must meet their own cost, and the price is greatly increased by small editions. This is a great hindrance to publishing.

3. *The difficulty of Circulation.*—After books have been prepared, the seclusion of Hindu women renders it no easy matter to get them placed in their hands.

What has been Done?

Information under this head is incomplete, especially with regard to books. Details will be given as far as available.

Periodicals.

Thacker's *Indian Directory* gives a list of Newspapers and Periodicals, but it is imperfect, and retains the names of some which have ceased to exist. This is not surprising, for many of the native papers are very short-lived.

Bengal.—The *Bamabodhini Patrika,* "the first woman's journal in Bengali, was started in August, 1863." The name implies that it is devoted to the instruction of women. The editor is Babu Umesh Chunder Dutt, a leading member of the Sadharan Brahmo Samaj. It contains some contributions from the pens of Bengali ladies, chiefly in poetry. The *Pancharika* has a number of lady contri-

butors on its staff. The *Christian Mother* is edited by Miss Kamini Sen, a Bengali Christian Lady.

Pandit Sivanath Sastri says:

"But the attention of the educated portion of our females is not confined to these three ladies' journals; many of them are regular and careful readers of other monthly magazines of higher pretensions, whose columns also bear their occasional contributions. Foremost among this class of writers are some of the ladies of the Tagore family of Jorasanko, one of whom has won a name for herself as an authoress of considerable merit. These monthly and other publications are helping to create a stimulus in many female minds and steadily raising the level of their intelligence."*

The American Methodist Episcopal Mission raised a special fund to meet the cost of *The Woman's Friend*. One edition is in Bengali.

The Calcutta Tract Society issued a Zenana Magazine for some years. At present it publishes a Monthly Leaflet for Women.

North India.—The *Woman's Friend*, in Urdu and Hindi, is edited by Mrs. Badley, of the American Methodist Episcopal Mission.

Central India.—The *Sugrivani*, is a monthly magazine published at Rutlam, and edited by a Native lady, commenced in 1888.

Bombay.—The *Stri-Bodh*, in Gujarati, established in 1857, seems to be the oldest magazine for women published in India. "The greater part of it is said to be usually written by Parsi ladies."

Mysore.—A quarterly illustrated magazine for women is issued in Canarese by the Bangalore Tract and Book Society.

Madras.—The *Maharani*, in Tamil, edited and published by Mr. V. Krishnamachariar, is the most tastefully got up periodical for women published in India. It contains coloured illustrations and designs for fancy work, besides instructive matter. It is necessarily much more expensive than the other magazines, a single copy being 6 annas. *The Woman's Friend*, very neatly printed, is issued by the American Methodist Episcopal Mission. The *Zenana Magazine*—an illustrated quarterly, published by the Christian Vernacular Education Society, is printed and edited at Nagercoil.

The *Sagunabodhini* and *Amirthavasani* are the titles of other Tamil periodicals for women, but they now seem to be discontinued.

When a separate magazine is not practicable at present, two or three pages in a general magazine may be set apart for female readers.

Good illustrations add much to the interest of periodicals and books. In India they are often badly printed from want of skill in the workmen.

Many years must elapse before India can have its *Graphic* or *Illustrated London News*. Native gentlemen who can afford it

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* *Indian Magazine*, 1882, p. 326.

should get one of these [illegible]s, and explain to their wives some of their pictures and [illegible] They cost sixpence each. The *Penny Illustrated Pa[illegible]* *Penny Pictorial News* are cheaper substitutes. *Prog[illegible]* [illegible]thly paper, published [illegible], contains a few illustrations. The contents generally are above women, but the "Page for Junior Readers" would yield some materials. There is an excellent illustrated paper for the young, *India's Young Folks*, published fortnightly at Lucknow by the Rev. A. J. Maxwell. The subscription is Rs. 1½ a year, postage included. It contains a good deal of interesting matter suitable for women. The foregoing are all in English, and would require, in most cases, to be translated.

Books.

Hinduism dooms women to ignorance; hence native literature, prior to the diffusion of Western ideas, cannot be expected to contain any *books* specially intended for them, although there are songs often sung by Indian women.

From the want of classified catalogues of the Publications in each of the languages of India, informations is not available as to what has been done by non-Christians in the way of providing books for women.

The following list seems to contain the principal *books* for women published by Christian Societies in India: *tracts* are not included. There may be a few other books, for in some cases the vernacular name does not indicate the character of the work.

Translations of English books written for children are not included.

Bengali.

Aunt Padma. 80 pp. 2 Annas. C. V. E. S.
Bashanta, Story of. 123 pp. 4 As. Calcutta Tract Society.
Eastern Blossoms. 85 pp. 2 As. do.
Faith and Victory. 247 pp. 6 As. do.
Phulmani and Karuna. 306 pp. 4 As. do.
The Two Homes. 131 pp. 3 As. C. V. E. S.
Upbringing of a Child. 84 pp. 2 As. do.
Women of the Bible. do.
Words for Women. 164. pp. 4 As. do.
Zenana Magazine. Vols. 4 As. C. T. S.
Zenana Reading Book. 133 pp. 4 As. do.

Assamese.

Phulmani and Karuna. 228 pp.

* Eight annas a year, or with postage, 14 As. The names of subscribers are received by Mr. A. T. Scott, Tract Depôt, Madras. Payment in advance required.

Uriya.

Phulmani and Karuna. 296 pp.

Telugu.

Faith Victorious. 162 pp. 3 As. North India Tract Society.
Phulmani and Karuna. 266 pp. 3 As. do.
Women of the Bible. 175 pp. 3 As. do.
Zenana Reader, by A. L. O. E. 2 As. C. V. E. S.
Zenana Reading Book. 4 As. do.

Urdu.

Ayah and Lady. 127 pp. 2½ As. C. V. E. S.
Dawn of Light. 144 pp. 2½ As. do.
Phulmani and Karuna. 214 pp. 4 As. N. I. T. S.
Stories of Old Testament Women. 148 pp. 3 As. C. V. E. S.
Story of a Roman Lady. 319 pp. 2 As. A. M. E. M.
Story of Sukhni, an Orphan Girl. 148 pp. 1 An. N. T. E. S.
Susan Grey. 112 pp. 2 As. Amritsar.
Women of the Bible. 204 pp. 3 As. N. I. T. S.
Zenana Reading Book. Arabic and Persian character. 4 As. C. V. E. S.

Panjabi.

The Dawn of Light. 122 pp. 2 As. P. R. B. S.
Zenana Reading Book. 294 pp. 3 As. do.
Do by A. L. O. E. 122 pp. 2 As. do.

Marathi.

Ayah and Lady. 66. pp. 1 An. Bombay T. and B. S.
Bala Sundari Tagore. (Out of print.)
Dairyman's Daughter. 64 pp. 6 pie. do.
Little Jane. 29. pp. 9 pie. do.
Mother at Home. (Out of print.)
Phulmani and Karuna. 222 pp. 4 As. do.
Reading Book for Girls and Zenanas. 149 pp. 4 As. C. V. E. S.
Tracts for Women. 65 pp. 1 An. B. T. & B. S.
Wanderings of Yamunabai. 667 pp. 3 As. do.
Women of the Bible. 284 pp. 4 As. do.

Gujarati.

Phulmani and Karuna. 166 pp. 4 As. Bombay T. and B. S.

Canarese.

The Good Mother. 96 pp. 4 As. Bangalore T. and B. S.
Phulmani and Karuna. 156 pp. 4 As. do.
Zenana Reading Book. 164 pp. 5 As. do.

Tamil.

Advice to Educated Women. 53 pp. 6 Pies. M. T. and B. S.
Ayah and Lady. 116 pp. 1 An. C. V. E. S.

Dawn of Light. 108 pp. 2 As. C. V. E. S.
Good Mother, The. 112 pp. [illegible] As. do.
Jessica's First Prayer. 32 [illegible] An. M. T. and B. S.
Kardoo, Story of. 72 pp. 1 [illegible] An. C. V. E. S.
Phulmani and Ka[illegible] 188 pp. 4 As. C. V. E. S.
Queen, The (out of print) Mrs. Baboo.
Reading Book for Zenanas and Girls' Schools. 167 pp. 2 As. C. V. E. S.
Six Months in England. 67 pp. 5 As.
Songs for Women. 1 An. M. T. and B. S.
Story of Santai. 50 pp. 1 An. C. V. E. S.
Women of the Bible. 231 pp. 8 As. C. V. E. S.

Telugu.

Ayah and Lady. 72 pp. 1 An. M. T. and B. S.
Jessica's First Prayer. 65 pp. 1 An. Do.
Mothers in South India. 70 pp. 1 An. Do.
Phulmani and Karuna. 215 pp. 4 As. C. V. E. S.
Queen, The. 1 Re. Mrs. Baboo.
Zenana Reading Book. 135 pp. 3 As. C. V. E. S.

Malayalam.

Ayah and Lady. 56 pp. 1 An. M. T. and B. S.
Phulmani and Karuna. 199 pp. 3 As. Do.

As already mentioned, tracts are not included. In that direction, A. L. O. E. has rendered most essential service.

The names of only a few books for women by non-Christian writers can be given. Pandit Sivanath Sastri has written in Bengali a tale, *The Second Daughter-in-Law,* a translation of which appeared in the *Indian Magazine* for 1882. There are three books in Urdu by a Muhammadan author, which contain good moral teaching although the religious colouring is Muhammadan, viz., *Mirat-ul-Arus, Banat-un-Nash,* and *Taubat-un-Nasuh.* They are sold at the Government Book Depôt, Allahabad. The last has been translated into English by Mr. Kempson. Pandita Ramabai, before she went to England, wrote in Marathi, *Stridharmniti,* the Duties of Women.

A translation of *The Spoilt Child,* by a good Bengali writer, appeared in the Journal of the National Indian Association for 1882. It might be adapted to other parts of India. The volume for 1883 contains a translation of *Shornalata,* "a Tale of Hindu Life."

Wants to be Supplied.

Their name is "legion." The work has only just been commenced. The following are some of the classes of publications necessary :

1. **Health and Sanitary Reform.**—The urgent need of publications under this head has already been pointed out.

2. **The Training of Children.**—It has been shown that children in many cases, not only receive no moral instruction, but are sometimes taught to use deceit and obscene language.

3. **Domestic Economy.**—A simple manual on this subject would be useful.

4. **Social Reform.**—The women, as a rule, are their own worst enemies, opposing strenuously the measures intended for their own benefit. They support early marriage, they discourage widow marriage, they wish to squander money on jewels, on marriage expenses, and false charity.

5. **General Knowledge.**—The boundary of their little world requires to be enlarged. Accounts of common objects, descriptions of animals, explanations of natural phenomena, travels, the wonders of science and art, &c., are some topics which may be mentioned.

6. **Interesting Reading.**—Fables, anecdotes, biographies, and tales, will supply materials. Indian literature is rich in fables. It also abounds with tales, but many of them are of an unwholesome character. Wilson's testimony to the greater number of their turning on the wickedness of women, has already been quoted. The encouragement of trickery is another bad feature. The moral of many of them is, "How to overcome by deceit." Dr. Krishna Mohun Banerjea, at a meeting of the Bengal Branch of the National Indian Association, gave the following advice:

"The moral underlying all works to be pure and harmonious as a whole. The temptation to obscure or ignore one class of virtues when setting forth and extolling another, so common in India, to be studiously resisted. For instance, we have often seen in legendary fictions, rapturous laudations of excellencies of characters, which though bright examples of virtues in one direction, were gross departures from it in another direction. The moral was then mixed with things that were *not moral.* The representative hero of a tale, whether he be transcendentally bright in one department or not, must not be stained with gross failings, in other respects."

If educated Indian women are simply to become, like some of their English sisters, "voracious readers" of trashy novels, the change would be no great improvement.

Mr. Krishnamachariar, in a paper read before the Madras Branch of the National Indian Association, quotes the remark of an English writer: "A well-told tale is as rare as a perfect day." It will be no easy matter to provide tales meeting all the necessities of the case. English literature has them in abundance, but in general they are so foreign as to be uninteresting. Some of them may be adapted. *Phulmani and Karuna* is based on an English tale, *The Week.*

History, properly so called is a blank in Indian literature: so also is biography. These are great drawbacks.

7. **Poetry.**—The bulk of native literature is in verse, and the same vehicle should be largely employed in the case of women. Beginning from lullabies, there should be a series of poetical compositions, rising upwards, adapted to women, some to benefit themselves, others which they might teach their children.

The poetry for the young should be of various kinds, part simply amusing, part relating to the domestic affections, part moral songs, part religious. The hymns taught by a mother have sometimes exerted a powerful influence through life.

The Madras Tract Society has published in Tamil *Nursery Songs* and *Mathar-Kummi*, advice to women in easy poetry. *Advice to a Young Wife*, in Sinhalese poetry, has been fairly popular. Very much remains to be done in this direction.

8. **Religion.**—A Hindu woman is intensely religious. The remark applies specially to her, that she "eats religiously, drinks religiously, bathes religiously, dresses religiously, and *sins* religiously." It is a matter of deep regret that this feeling is so often misdirected. Secular benefits, such as health and worldly prosperity, are the main objects in view. Her life is a round of superstitious ceremonies, without any high and holy thoughts of God, and her own character is impressed upon her children. She exerts, as a rule, no beneficial moral influence over her husband.

A series of books, treating of faith and duty, adapted to the circumstances of the readers, is a great desideratum.

Appeal for Writers.

The benefits of female education are generally acknowledged, and it is gradually making progress both through school and home teaching. The need of providing suitable literature has already been shown. To aid in securing this, an earnest appeal is now made to all who can render assistance.

While the help of male writers will gladly be accepted, literature for women can best be prepared by their own sex.

Native books in the Indian vernaculars are, in many cases, translations from the Sanskrit. English can be turned to account in the same way. Books written in it may be translated into the principal languages of India. The late Mrs. Mullens laboured earnestly for a few years among a handful of women in Calcutta. Though dead, she yet speaks by her *Phulmani and Karuna*, in the languages of 215 millions of the people of India, and her usefulness will be prolonged for generations to come. Such an example may well stimulate others to enter the field.

Persons who cannot write themselves may render good service

by recommending books which would be suitable for translation, or which would, at least, supply materials.

Every lady engaged in female education may again be reminded of the remark of Mrs. Greenfield that "much of the success of her work will depend upon a wise choice of books."

WIDOWS.

Number.—One peculiarity of India is the very large proportion of its widows. The census of 1881, dealing with 228,867,402 persons, gives them, arranged by sex, as follows:

	Males.	Females.
Single	56,521,018	36,254,160
Married	54,518,665	54,878,996
Widowers or widows ...	5,691,937	20,938,626
	116,731,620	112,071,782

It will be seen that the widows number about 21 millions. The foregoing figures refer only to 229 millions out of a total population of 254 millions. Taking the same proportion, the number of widows is increased to 23⅔ millions.

Nearly every fifth female in India is a widow, while only one in twenty of the males is a widower. The proportion of widows is highest in Mysore, where they are one in four of the female proportion. The Madras Census Report states that every third Brahman woman is a widow. In England in 1881, the proportion of widows was 7½ per cent.

The aboriginal tribes and the lower Hindoo castes permit, more or less, widow marriage. Sir W. W. Hunter estimates the number of Brahman and Rajput widows to whom the law of enforced and penitential celibacy strictly applies as over 2½ millions.*

Causes of the large Proportion of Widows.—These are two: early marriage and the strong feeling among the higher castes against widow marriage. As the so-called lower castes have a tendency to ape the customs of the higher, the prejudice against widow marriage extends to some of them likewise. Sir W. W. Hunter says, "A miserable girl-widow in a coarse mourning garment, with her little head shaven bald (or her hair cropped short), and her penitential round of fasts and expiations is in India the same sort of visible sign of gentility as keeping a man-servant in England."

Condition of Hindu Widows.—For this Europeans must depend on Native testimony, which, as might be expected, differs greatly.

* *The Hindu Child Widow.*

The treatment of widows varies in different families. The darker side of the picture will first be given.

The distinguished Sanskrit Scholar, Pandit Iswara Chandra Vidyasagara, concludes as follows his first *Appeal on the Marriage of Hindu Widows*, published in 1855:

"An adequate idea of the intolerable hardships of early widowhood can be formed by those only whose daughters, sisters, daughters-in-law and other female relations have been deprived of their husband during infancy. How many hundreds of widows, unable to observe the austerities of a Brâhmacharya life, betake themselves to prostitution and fœticide and thus bring disgrace upon the families of their fathers, mothers, and husbands! If the marriage of widows be allowed, it will remove the insupportable torments of life-long widowhood, diminish the crimes of prostitution and fœticide, and secure all families from disgrace and infamy. As long as this salutary practice will be deferred, so long will the crimes of prostitution, adultery, incest, and fœticide flow on in an ever-increasing current—so long will family stains be multiplied—so long will a widow's agony blaze on in fiercer flames."

Sir W. W. Hunter quotes the following from Dewan Bahadur R. Raghoonath Row:

"Let us take the instance of a child, say of three years. This is not an exceptional, but a fairly general instance. Of the fact that she had been once married and had become a widow, she knows nothing. She therefore mixes with children not widowed. Supposing there is a festivity, children run to the scene; but the sight of the widowed child is a bad omen to the persons concerned in the festivity. She is removed by force. She cries and is rewarded by the parents with a blow, accompanied by remarks such as these: 'You were a most sinful being in your previous births, you have therefore been widowed already. Instead of hiding your shame in a corner of the house, you go and injure others.' The child understands not a word. Some sugar-cane juice is given her, and she is appeased. She can wear no ornaments. She cannot bathe in the manner in which other children bathe. Her touch is pollution. In the meanwhile, if the priest happens to visit the place where the child is, she is immediately shaved and dressed like a widow, in order that she may appear before the priest and get herself branded or initiated into mysteries. Only lately, I saw a child moving about in such a garb; to the immense sorrow of some, and the amusement of others. She is then asked to eat only once a day. She is made to fast once a fortnight, even at the risk of death.

"She often asks in vain why these things are done to her. During the earlier part of her life, she is told some story or other and quieted. When she reaches eleven years of age, such devices fail. Then it is explained to her that in her previous births, she was a bad woman, created feuds between husband and wife, and God (that merciful Father who is ever kind to all!) being angry, was pleased to ordain that she should, in this generation, be a woman deprived of her husband. This

is generally the first correct intimation to the girl of her having been declared a married female. She learns this with concern and [illegible] but is not [illegible] merely to realize her position. Two more years pass away. [illegible] she begins to feel that, for a fault of hers in this generation, she is denied what her comrades are allowed to enjoy. She becomes an object of suspicion. The hide-and-seek system comes into play. . . . Respectable companions being denied, an evil one is [illegible] associated with who opens the world to her. Her passions are roused. Feelings of shame cause her to struggle with them. The life-long war begins, and in most cases passion prevails over shame. She becomes pregnant, she learns it generally when she is advanced in pregnancy more than two months. No respectable doctor will remove the cause of her shame. Quackery must come to her help. Sometimes the object is gained with or without injuring the constitution. Failure is also possible. A series of attempts is then made for seven months to hide her shame.

"If all these fail, then a wretched creature is brought into this world. The next step is to get rid of it. A small conspiracy is formed. It is killed, and its remains are disposed of as best they can be. In this attempt great danger is incurred. The policeman considers it a piece of good fortune to discover such a body. He secures it, and makes a list of young widows. . . . Many a widow, perfectly innocent, is laid hold of, taken to a police station, and marched off to a dispensary for medical examination. Some of them are declared innocent. The rest pay presents to the police, and recover their liberty from the clutches of the criminal law. To the priest, this acquittal is insufficient. His iniquisition is set on foot, and is ended invariably by the infliction of a high fine payable to himself, on the receipt of which the girl-widow is branded in token of purification. She may have no money to do all this: she is compelled to court any paramour who will furnish her with the necessary funds, and this money enables her to come out of purgatory. Her relatives, however are not satisfied. She is shunned by them. It then becomes necessary for her to sell her body for the sake of bread.

"No doubt there are cases in which the girl finds herself strong enough to combat her passions. But what a life does she lead! Privation of food, of clothing, and even of necessary comforts; observance of fasts, which at times extend to seventy-two hours; enforced absence from every scene of festivity; the enduring of execrations heaped upon her if she unwittingly or unfortunately comes in front of a man, a priest, or a bride. These become the daily experiences of her life, which is often prolonged to a great age. . . . Thus it will be seen that the British Government by prohibiting widow-burning and by stopping short there, have contributed towards rendering the condition of our widows worse than it was before."

The author of *Sketches of Hindu Life* describes in strong terms the sufferings endured by widows in consequence of the *ekadasi* fasts. It denotes "the eleventh," the eleventh day of each of the two fortnights into which the Hindu lunar month is divided.

The *ekadasi* is a strict fast: nothing in the shape of liquid or solid can be touched by the widow during the twenty-four hours. There is no trace of the stringent rule anywhere in the Vedas. It is an innovation of later date, as are a great many of the present rites and ceremonies observed by the natives of India.

The same writer thus gives the brighter side of the picture:

"The widows of Bengal, notwithstanding the barbarous custom which imposes on them such miseries and inflictions, are not purposely ill-treated by their relatives and friends; on the contrary, in respectable families they are greatly pitied and comforted in their state of abject wretchedness and despair. Widows of a mature age are very much respected, and though they cannot take an equal share with others in certain festivals and ceremonies, their counsel and criticism are earnestly sought for in all important domestic events, and very often they personally superintend the household affairs of everyday life as well as on grand occasions."*

Mr. Mullick bears warm testimony to the domestic services rendered by widows:

"Widowhood in perpetuity may be an unmixed evil in Bengal, but its brightest feature is, the aid it has always lent to household management, to the rearing of children, and to cheap living. Ask any native of Bengal you may, whether his training, his prosperity, aye his life, are not intimately associated with the disinterested toils of a widowed relative, and he is sure to answer in the affirmative."

But Mr. Mullick acknowledges that often the widow is repaid with ingratitude:

"For all her kind services, the treatment she receives from those she serves, is generally improper. She is often made the victim of fraud and chicanery. Vile pretexts are palmed upon her by way of justification. Simultaneously with her husband's death she is made to cast by her ornaments and jewels. The commands of the Shastras are pleaded in support of this course. Some male member volunteers to be her trustee. If the widow has Government securities, the same policy of trust is resorted to. Occasionally, *Paterfamilias* invents a tale of distress and takes the securities as a loan or some other subterfuge is adopted to deprive the widow of her effects. Suffice it to say that she is often fleeced by them."†

Feelings of Hindu Widows.—As has already been mentioned, the mass of Hindu women think that they are as well treated as any women would wish to be. As a class, they have no desire for education. So with the great majority of widows their ideas have been so perverted that they regard the inhuman treatment they receive as commanded by the Shastras and make no complaint. But the more thoughtful and intelligent among them feel

* By Devendra N. Dass, pp. 106-109. † The Hindu Family, pp. 118-20.

bitterly their sad condition. The following appeal from a Hindu widow appeared in the *Madras Mail*:

"Sir,—I am a daughter of a wealthy official of the Mysore Province, who, although well versed in law, literature and science, yet had the Indian superstition in him, and gave me married to an infant like myself. My infant husband was placed in a school. After two years of married life, Providence was pleased to remove my infant husband from this world, and I am left here to lead a life of misery, not for a portion of my life, but during the whole of my mundane existence. Common sense will tell the Hindus,—I mean those Hindus, who oppose widow marriage,—that I am a sorrowful creature. The dawn of the day brings me the thought that there will be no happiness during the day. In the night the face of the one who has gone to sleep the sleep of death comes back to me in dreams, and hangs about my pillows like the face of a ghost. The sun-rise only revives the pain of last night. I am not allowed to mix in joyous parties, or to wear neat clothes or jewels, or observe any 'tamash.' How can I feel when I see my sisters and sisters-in-laws talking merrily with their husbands? The One above alone knows I am not jealous at all, but simply state the difference of my neglected condition and my fortunate sisters' companions', playmates' happiness. I am young and handsome, but I cannot go to my relatives', or companions', or neighbours' houses, even in company with elderly ladies of the house, on festive occasions. In the face of the above circumstances, can any Hindus shew reason why they should not sanction widow marriage?"

Royapetta, 29th Nov. 1884. JANAKAMMA.

The following is abridged from a statement made by a widow in the Punjab:

"There are four principal castes amongst Hindus, and of them all, I think the third caste, the Kayasthas (writers), to which I belong, make their widows suffer most."

"All are treated badly enough, but our customs are much worse than those of others. When a husband dies, his wife suffers as much as if the death-angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers) are in waiting, and as soon as the husband's last breath is drawn, they rush at the new-made widow, and tear off her ornaments."

"At the funeral, the relatives, men as well as women, have to accompany the corpse, to the burning ghat. The men follow the corpse, the women come after, and last the widow led by the barbers' wives. They take care that at least 200 feet intervene between her and any other woman, for it supposed that if her shadow fell on any (her tormentors excepted) she also would become a widow. One of the rough women goes in front, and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

"Separated from her husband, though she lives she is not alive! *Not only is she* deprived of comforts, but her friends add to her misery;

Though she is in her corner alone and must not speak to any one, they are near and talk at her in this way; her mother says, 'Unhappy creature! I can't bear the thought of any one so vile—I wish she had never been born.' Her mother-in-law says, 'The b[illegible] ape! She has bitten my son and killed him; now *he* is dead, and *she* useless creature, is left behind.' And this, even though the speakers may themselves be widows.

"The sister-in-law says. 'I will not look at her or speak to such a thing.' They comfort the dead man's mother and say, 'It is your daughter-in-law, vile thing, who has destroyed your house; curse her; for her sake you have to mourn for the rest of your life.'

"The English have abolished Suttee; but alas! neither the English nor the angels know what goes on in our homes. And Hindus not only don't care, but think it good. What! do not Hindus fear what such oppression may lead to! If the widow's shadow is to be dreaded, why do they darken and overshadow the whole land with it?

"I am told that in England they comfort widows' hearts; but there is no comfort for us."*

The following "exceeding bitter cry" comes from a widow in North India:

"Oh! Lord! hear our prayer! No one has turned an eye on the oppression which we suffer, though with weeping and crying and desire we have turned to all sides hoping that some would save us. No one has lifted up his eyelids to look upon us, or to inquire into our case. We have searched above and below, but Thou art the only one who will hear our complaint. Thou knowest our impotence, our weakness, our dishonour. Oh! Lord! inquire into our case. For ages dark ignorance has brooded over our mind and spirits; like a cloud of dust it rises and wraps us round, and we remain like prisoners in an old and mouldering house, choked and buried in the dust of custom. We have no strength to go out; bruised and beaten, we are like the dry husks of the sugar-cane, when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape that we may see something of Thy world. Oh! Father! when shall we be set free from this jail? Oh! Lord, for what sin have we been born to live in this prison? Oh! Thou Hearer of prayer, if we have sinned against Thee, forgive: but we are too ignorant to know what sin is."

"Those who have seen Thy works may learn to understand Thee; but for us who are shut in, it is not possible to learn to know Thee. We see only the four walls of a house, shall we call them the world or India?... Oh! God, Almighty and Unapproachable, think upon Thy mercy which is like a vast sea and remember us! Have our sighs sufficed to exhaust the sea of Thy mercy, or has it been dried up by the fire of fierce oppression with which the Hindu men have scorched us? Oh! God of mercies, our prayer to Thee is this, that

* *Modern Hinduism*, by Wilkins, pp. 365—372.

this curse be removed from the women of India. Create in the hearts of [illegible] sympathy, that our lives may no longer be passed in vain longing. Thus, saved by Thy mercy, we may taste something of the joys of life."*

SATI, OR WIDOW BURNING.

Origin.—The barbarous treatment of women in India reached its climax in widow burning. That sons should roast their mothers alive when they became widows, seems too horrible an idea to enter the mind. Yet Hindus, in the nineteenth century, contended earnestly for the privilege.

Widow burning was unknown among the early Aryans. There is no allusion to it in the Vedas, although, as will afterwards be mentioned, a text was perverted to justify the practice. Sir W. W. Hunter thinks that the Hindus adopted the custom from rude Scythian tribes, who sacrificed "concubine and horse and slave on the tomb of the dead lord." A desire to get the property which would have fallen to the widow, was probably another motive.

To induce widows to submit to death in this cruel manner, life was made bitter to them in every conceivable way. This, however, was not sufficient, so they were told that they would not only be pre-eminently virtuous† but enjoy happiness for almost endless ages in another world if they burnt themselves with the dead bodies of their husbands.

"The wife who commits herself to the flames with her husband's corpse, shall equal Arundhati and reside in Swarga."

"Accompanying her husband she shall reside so long in Swarga as there are 35 millions of hairs on the human body."

Another text says:

"The woman who follows her husband expiates the sins of three races; her father's line, her mother's line, and the family of him to whom she was given a virgin."

The consequences of not observing this injunction are thus stated:

"As long as a woman shall not burn herself after the death of her husband, she shall be subject to transmigration in a female form."‡

"The by-standers," says Colebrooke, "throw on butter and wood, for this they are taught that they acquire merit exceeding ten millionfold the merit of an *aswamedha*, or other great sacrifice. Even those who join the procession from the house of the deceased to the funeral pile, for every step are rewarded as for an *aswamedha*."

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* *The Cry at Night and the Song at Sunrise*, by A. L. O. E.

† *Sati* from *sat*, good, pure.

‡ *English Works of* Rammohun Roy, Vol. I., p. 302.

The Editor of Rammohun Roy's English Works says:

"In a great many instances the suttee was the victim of her greedy relatives, and in more, of rash words spoken in the first fit of grief and of the vanity of her kindred who considered her shrinking from the first resolve an indelible disgrace. Many a horrible murder was thus committed, the cries and shrieks of the poor Suttee being drowned by the sound of tom-toms and her struggles made powerless by her being pressed down by bamboos."*

Not a few widows, on account of the false hopes held out to them and to escape a life wretchedness, consented to "eat fire." In the year 1817, it was found that, on an average, two widows were burnt alive in Bengal every day. Throughout North India "Sutteah Trees" are to be found marking the spot where a widow was burnt. Near the town of Mobarakpore, the widow of a goldsmith, who ended her life in this manner, is worshipped as a saint. Muhammadans and Hindus pray to her and make offerings beneath her tree, especially in times of domestic distress.

Burial alive was practised by some instead of burning.

Abolition of Sati.—The earliest movement in this direction was made by the Serampore missionaries. In 1801 Dr. Carey wrote: "I consider that the burning of women, the burying of them alive with their husbands, the exposure of infants, and the sacrifice of children at Sagar, ought not to be permitted whatever religious motives are pretended, because they are crimes against the State."

The first effort was to put a stop to human sacrifices at Gunga Sagar. When it was brought to the notice of Lord Wellesley, a law was passed prohibiting it under severe penalties, and some sepoys were sent to Sagar to see that it was carried out. The practice ceased at once without any disturbance or murmur.

The next movement was against widow burning. The missionaries considered that the first step towards its abolition was to bring the number of annual victims prominently into view. They accordingly sent ten agents in 1804 to travel from village to village within a circle of 30 miles round Calcutta, to collect information, when it was found that more than 300 had been immolated on the funeral pile within six months. The views of the missionaries were embodied in a minute by Mr. Udny, a member of the Supreme Council, and submitted to Lord Wellesley. This was the first official notice regarding *suttees* ever placed on the records of Government. As Lord Wellesley was to retire a week later, he felt that he could not give the subject the necessary consideration. With his departure all hope of its speedy abolition vanished, and

* Introduction to Works, p. vii.

during the next 25 years 70,000 [illegible] widows ascended the [illegible] and became victims of a bloody superstition.*

In 1818 Rammohun Roy published his first tract against "Burning Widows alive." His "Second Conference" on the subject, [illegible] years later, was dedicated to the Marchioness of Hastings. The movement excited great opposition among orthodox Hindus, and a newspaper, called the *Chandrika*, was started to support their views.

In Vedic times widow-burning was not practised, and there is not a single verse authorising it. The Brahmans, however, sought to support it by the wilful mistranslation of a text. Max Müller says:

"This is perhaps the most flagrant instance of what can be done by an unscrupulous priesthood." This text, which is the one to be repeated by the officiating priest as the widow walks round the pyre on which her h[illegible] is placed, before ascending it herself, is as follows: "Om! Let these women, not to be widowed, good wives, adorned with collyrium, holding clarified butter, consign themselves to the fire. Immortal, not childless, not husbandless, well adorned with gems, let them pass into the fire, whose original element was water." The correct translation is the following: "May these women, who are *not widows*, draw near with oil and butter. Let those who are mothers go first to the *altar*, without sorrow, but decked with fine jewels." The passage evidently refers to ordinary sacrifices, and not to the immolation of widows."†

Indeed, so far from justifying the custom, the Vedas condemned it. "Rise, woman," says the sacred text to the widow, "come to the world of life, come to us. Thou hast fulfilled thy duties as a wife to thy husband."

"Manu," says Sir Monier Williams, "makes no allusion to the Sati, or faithful, wife, who burnt herself with her dead husband."

In 1829, Lord William Bentinck, after suitable inquiries, passed a regulation declaring the practice of Sati illegal and punishable in the Criminal Courts. The Hindus got up a memorial to Government, affirming that the act of immolation was not only a sacred duty, but an exalted privilege, and denouncing the regulation as a breach of the promise that there should be no interference with the religious customs of the Hindus. Lord William Bentinck refused to suspend the operation of the Act, but offered to transmit their representation to the Privy Council. Rammohun Roy was in England, when the subject came before the Privy Council, and the appeal was dismissed.

The Act extended only to British territory, but the influence of Government was used to secure its abolition in Native States. Stray cases are still reported at times; but, on the whole, the horrible custom has been suppressed.

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* Carey, Marshman and Ward, pp. 99, 100.

† *Modern Hinduism* by Wilkins, pp. 377,378.

FURTHER MEASURES TO AMELIORATE THE CONDITION OF INDIAN WIDOWS.

LEGISLATIVE MEANS.

Enacted.

Sir W. W. Hunter, referring to the Act against Sati, says:

"The trembling child-widow could no longer be coaxed or pushed on to her husband's funeral pile, and then held down by long bamboos; and with this triumph of humanity the administrative conscience, during the next quarter of a century, remained quiescent. The Hindu widow's long death-in-life, her iron cage of penance, her wasting fasts, the disfigurement of her beauty, her harsh privations and enforced celibacy, remained matters of domestic discipline [illegible] which the law did not pry. Her only possible escape was re-marriage. But re-marriage was forbidden to her by Hindu custom, and would have plunged her in a deeper infamy than a life of vice."

The injustice and pernicious effects arising from the custom of prohibiting widow marriage had been felt for some time by intelligent Hindus. To an Englishman if an existing law is unjust or no longer suitable, it seems evident that a new one ought to be made. On the other hand, "To the orthodox Hindu it would bring no sense of conviction to prove that a practice is cruel if it is prescribed. For the suffering to the victim is merely the inevitable result of her sins committed in a past life; and it may serve her as a blessed purification which will bring happiness in the life to come." The efforts of reformers have therefore been partly directed to show that widow marriage is allowed by Hinduism.

Pandit Iswara Chandra Vidyasagara, in his pamphlet published in 1855, says:

"Whether the marriage of widows is consonant to our Sastras, is a question which a short while ago, was discussed by some of the principal Pandits of our country. But, unfortunately, our modern Pandits, carried away, in the heat of controversy, by a passion for victory, become so eager to maintain their respective dogmas that they entirely lose sight of the subject they are investigating; and hence there is no hope of arriving at the truth of any question by convening an assembly of Pandits and setting them to debate on it. At the discussion above alluded to, each party considered itself victorious and its antagonist failed." P. 1.

The law books of the Hindus are so numerous and contradictory, that a long array of conflicting texts may be gathered on almost any subject.

It is generally allowed that the Vedas do not contain any prohibition against widow-marriage. Manu has the following:

157. But she may at will (when he is dead) emaciate her body by

worship only one God: Hindus have their choice of 33 crores. On the other hand, let a man break any of their absurd caste laws and they are most intolerant.

Proposed Legislation.

Prohibition of Early Marriages.—This would reduce the number of the worst cases of widowhood; but the reasons given by Government against *present* legislation on this remedy have already been quoted.

Unchastity.—The late Dewan of Indore says: "The British Bench has added a note that a widow possessed of her husband's estate cannot be dispossessed of it, if she have illicit intercourse with any man during her widowhood; although she must be dispossessed of it, under the Widow Marriage Act, if she have licit or lawful intercourse with the same man after *marrying* him ! ! !"*

Before the Widow Marriage Act, the right of a widow to succeed to her husband's effects was conditional on her chastity. The reversal of this by the High Court created great alarm among the Hindu community. Mr. Mullick says, "Young Bengal looked patriot-like, turned up the whites of his eyes and cursed the Honourable Judges for giving judicial sanction to a measure calculated to convert his widowed sisters and widowed daughters into immoral women."

Sir W. W. Hunter thus explains the objections against a return to the old system:

"The reformers urge that such a condition of things is not only unjust to the women of India, but scandalous to British legislation. A section of them desire that, if the Statute law is retained the judge-made law should be rescinded, and that the penalty for unchastity should be, at least, equal to the penalty for marriage. But no one who has seriously studied the proceedings which ended in the Privy Council ruling can either hope or wish to see that decision reversed. To make forfeiture of property a legal consequence of personal unchastity would set on foot the most atrocious domestic inquisition which ever afflicted a people. The rich Hindu widow would be surrounded by spies, and subjected throughout life to the calumnies of hired traducers. The courts would become the instruments of extortion, and the public morals would be outraged by indecent slanders against innocent and helpless women."

Forfeiture of Property on Marriage.—After referring to the foregoing proposal, Sir W. W. Hunter says:

"A larger section of the reformers urge, therefore, that the Statute law itself should be altered, and that a widow should no longer forfeit her interest in her husband's property by re-marriage.

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* *Review of Progress*, &c. p. 21.

"This contention was carefully considered by the framers of the Hindu Re-Marriage Act of 1856. The main difficulty is that the Hindu law, in granting the succession to the widow, does so on the distinct understanding that she will continue to perform the duties and religious functions incident to the status of widowhood. The most important of these functions are of the nature of recurring expiatory offerings, intended for the spiritual benefit of the deceased husband and his ancestors; and they cannot be efficaciously performed by the widow if she becomes the wife of another man. Her interest in her husband's property is not truly an interest for life, but only during her widowhood.

"The great body of reformers would think an extension to the liberty of the re-marrying widow dearly purchased at the price of debarring Hindu widows, as a class, from their present right of succession to their husband's property, and from the enjoyment of it *durante viduitate* (during widowhood)."

Modified Proposals.—Sir W. W. Hunter says:

"It is questionable whether the time has not now come to modify the forfeiture clause of the law of 1856, in regard to property which a Hindu widow inherits under her husband's will. That clause found entrance into the Hindu Widow's Re-Marriage Act of 1856 only at a late stage of the Bill, and, so far as the records show, without any very full discussion. Since then, the Hindu texts have been re-examined by new lights....Testamentary dispositions of property are also more largely resorted to. In 1856, the Legislature was probably in the right to assume that if a Hindu husband did not give his widow express liberty to re-marry in his Will, he left his property to her on the understanding that she would not re-marry. But it is a question whether the time has not now come, to make the legal presumption run the other way. This would be effected by enacting that, unless a Hindu husband left his property to his widow on the express condition of her perpetual celibacy, she should not, by re-marriage, forfeit the interest conveyed to her by the Will. The measure should apply only to Wills made after the law was fully known to the Hindu community, and the rights of reversioners would have to be considered. In any case the Act would only deal with the class of interest conveyed to the widow by the Will; and subject to the limitations placed by the Will on that interest."

Sir W. W. Hunter mentions the following opinion held by the Bombay Government:

"While this presumption would apply to both moveable and immoveable property, the Bombay Government points out a more partial but a more immediate remedy. In parts of India where a widow has an absolute power of disposal in moveable property inherited from her husband, it thinks it reasonable to exempt that property from forfeiture by reason solely of her re-marriage. The Bombay Government seems to hold that as the Hindu law gives her the right to alienate such property in any way, she should not lose her right by alienating it in one particular way, namely, by re-marriage."

The Government of India, in reviewing Mr. Malabari's proposals and the opinions he collected, made the following remarks:

"5. Of the suggestions made in the course of the voluminous correspondence quoted in the preamble, the only two which do not seem to the Government of India to be open to serious objection on ground of principle are (1) the amendment of Section 2 of Act XV, of 1856 as to the forfeiture of property of a widow on re-marriage; and (2) the supply of machinery by which a Hindu widow, who fails to obtain the consent of her caste fellows to her re-marriage, may nevertheless marry without renouncing her religion.

"But although there is much to be said in favour of each of these suggestions, the Governor-General in Council, as at present advised, would prefer not to interfere, even to the limited extent proposed, by legislative action until sufficient proof is forthcoming that legislation is required to meet a serious practical evil, and that such legislation has been asked for by a section, important in influence or number, of the Hindu community itself."

Remedies within the Power of the People.

It may be said that even legislative measures come under this head, such as the prohibition of early marriage; but it will be limited to proposals which may at once be carried out by any family so disposed.

1. **There should be sorrow for past injustice and cruelty.**—Most Hindus think that the present treatment of widows is according to the Shastras, and that they have no grounds of complaint. A Madras M. A. lately said, "I admit that the lot of our widows is far from an enviable one, but I deny that my countrymen and women as a class do anything to make it more unhappy than it need be." There is an English proverb, "What is sauce for the goose is sauce for the gander." Men and women ought to be treated alike. It is a maxim of the highest authority in morals, "Do to others as you would wish them to do to you." "A Hindu Lady" thus states the case:

"I entreat my countrymen to judge of the miseries of widows by transferring the same penalties to men. Suppose it had been enacted that when a man lost his wife he should continue celibate, live on coarse fare, be tabooed from society, should continue to wear mourning weeds for the remainder of this life, and practise whether he would or no, never-ending austerities! In short, if widowers were subjected to the same hard lot as the widows, I ask, would my countrymen not have long since revolted against such inhuman treatment? Can there be any shadow of a doubt that they would have torn these Drăconian statutes to tatters, and indignantly repudiated the claim of the barbarous Manu and his crew to impose such vicious yoke upon them? But if men, with their better physique and greater enlightenment,

are unable to tolerate a slavish yoke like this, is it decent, is it humane, to make poor helpless ignorant women the victims of a system the like of which has not disgraced any civilised society?"*

It has been asked why should such a cruel treatment of widows, different from that of the early Aryans, have arisen among the Hindus? "The answer must be sought in the perversion of the natural feelings of man, in the absolute power which a corrupt priesthood gained over a superstitious people, playing into the hands of masculine egotism, by forging religious sanctions for the tendency of the strongest to oppress the weaker."† Principal Caird justly says that "The worst of all wrongs to humanity is to hallow evil by the authority and sanction of religion."

True sorrow for past misdeeds is always followed by reformation. Some of the ways in which this should be shown will be noticed.

2. **Loud wailings at death should be discouraged.**—Sir Madhava Row says: "Upon the occurrence of widowhood, prevent or discourage too many visits of condolence attended with loud wailings, which only increase grief, instead of assuaging it."

3. **The use of any unkind words or epithets should be guarded against.**—Sir Madhava Row says: "Forget not for a moment that a widow is a most unfortunate being, and always deserves the utmost compassion. Let her have the benefit of your kindest words and deeds. Let her be ever treated with every respect and regard. Let her not suffer from you an unkind look, tone, word or even gesture."

Hindus often charge a widow with her husband's death; he has been taken away from her to punish her sin in a former birth; the younger she is, the greater sinner she must have been to be overtaken so soon; and her accusations are proportionally malignant. Her sin must be expiated by a life of penance.

A thief, to screen himself, will often try to accuse an innocent person. In the case of child-widows, it is the parents who are to blame. If they had not married their daughter till she was fully grown, she would not have been a widow.

There is no proof that we existed before; there are many reasons against such an assertion.

The extensive Indian vocabulary of abuse contains several terms fitted to wound the feelings of a widow. She has enough to bear without being contemptuously reminded of her sad condition.

4. **Shaving the head or even cropping the hair, &c., should be discontinued.**—Long hair is a woman's glory; why should her

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* *The Indian Magazine for* 1885, p. 587.
† Do. 1887, p. 190.

sufferings be needlessly increased by being deprived of it? It is allowed, however, that a plain dress is becoming in a widow, at least for a time.

It is the custom to take off the widow's jewels. Sir Madhava Row says: "If the poor widow is to be divested of anything dear to her, let your sympathy delay the thing as long as possible, especially if she is young."

The object of some of the Hindu practices is to render widows less an object of temptation, but their chastity may be secured in other ways less objectionable.

5. **The Ekadasi fasts should be given up.**—There is no more reason why the widow should fast than the widower. It is right that she should be temperate in eating, for "fulness of bread" is an incentive to lust. But this does not require the Hindu severity.

6. **Widows should be treated justly.**—Mr. Mullick says that the widow is "often made the victim of fraud and chicanery." Sir Madhava Row says: "Let not a pie of her money or a particle of her jewellery be misappropriated. Protect her against fraud and deception from any quarter. Neither yourself nor any member of your family should borrow anything from her, lest it should not be returned, and she be too delicate in feeling to ask for its return."

7. **Widows should be treated with kindness.**—Sir Madhava Row makes the following suggestions under this head:

"Give her for shelter a quiet dry and healthy quarter of the house. It must not be too near a drain, privy, bath-room or cattle-shed. Give her sufficient simple food, and also sufficient simple clean cloths. If she fall sick, arrange kindly for her comfort and medical treatment.

"Give her a small monthly allowance for trifling contingencies, and also for purposes of religion and charity. Ungrudgingly allow her to visit her parents, brothers, and sisters. Let her freely mix with the other members of the family and partake of their comforts and pleasures as far as may be. If they go out for any temple festival or other diversion, let her also be one of the party. Let her be associated in any general consultations which take place in the family. If she is at all elderly, she will be able to afford many useful suggestions."

8. **Widows should be taught to read and supplied with suitable books.**—Good books are the best companions in solitude. They would help to remove the feeling of loneliness, furnish employment, and stimulate to noble conduct.

9. **Young widows should be allowed to marry.**—There are cases of men of forty years of age marrying girls of eight, whereas if they took a widow they would have a wife able to be a helpmeet.

10. **Fitting employment should be provided for them.**—The *Indian Messenger* justly remarks of the widow: "Give her honest and useful work, work that would ennoble her soul and give her a

relish for existence, and there will be less complaint about her condition."

Some of the ways in which they may be employed will be mentioned.

1. *Domestic Duties.*—In the great majority of cases this is all that can be expected of them. Already they do good service in this way in their respective families. Sir Madhava Row thus describes their work and the benefits resulting from it:

"How the widows should be treated has been already stated. If properly treated, they generally prove extremely useful in the domestic sphere: so much so, that every family would find its comfort and convenience increased by having some related widow under its protection. From a sense of obligation, she is ever anxious to make herself useful. Her useful services may be roughly enumerated. She faithfully watches house and property in the absence of the other members. She carefully and affectionately brings up the children. She attends to the children, and indeed, others of the family during sickness. She attends to the store-room and also to the dairy. She looks after the cleanliness and sanitation of the house. She occasionally cooks for the family. She prepares and preserves the pickles required. She renders general assistance to the wife, specially in her toilet. She attends to the guests, and assists in religious ceremonies. She occasionally grinds or pounds corn: lays out grains for drying in the sun. She makes cakes on festive occasions. She is almost indispensable on occasions of childbirth. In all these respects, no paid servant could ever render so much good and faithful service. By such services she abundantly repays her protector for the small cost of her protection. By protecting widows, therefore, you will please God and benefit yourself."*

2. *Employment as Teachers.*—Considering the great want of teachers for girls' schools, it has been proposed that widows should be utilised in this way. Pandita Ramabhai hopes to establish an Institution partly for their training as teachers. Mr. S. Ramasawmy Mudaliar, M.A., B.L., in a paper lately read before the Madras Branch of the National Indian Association, remarked:

"There is especially one class of women whose sympathies I wish to enlist in the cause of higher education. I mean Hindu widows. As a class they enjoy more leisure and freedom than married women. When they have no children to take care of, there is nothing to prevent them from devoting themselves to the great cause of education. Shall we not be conferring an inestimable boon on them by opening to them a new world of innocent pleasure, which, while it adds to the wealth of their enjoyment, contributes also materially to the welfare of the country? I think that every endeavour should be made to induce them to educate themselves and to qualify themselves in those professions where there is so much opening for them and for some of which they are peculiarly fitted—I mean the profession of lady teachers, doctors, nurses, &c.

* *Madras Times*, October 16th, 1888.

Nature has given women as a class a sweet voice and fine ear. If they receive proper training, they become excellent teachers of music to young girls. Similarly, after a little training, teach them stitching, cooking, and the various other accomplishments which it is necessary for young girls to learn. The requisite training can be given in the institution I have mentioned above. Every encouragement and facility should be given to them to join the institution by the offer of scholarships and other similar inducements. It is the absence of such facilities and false sentiment which stand in the way of their turning their minds to such useful occupations. We must try our best to overcome both."

Sir Alfred Croft, Director of Public Instruction in Bengal, at a home meeting of the Association, thus gave his experience:

"We have also tried to utilise Hindu widows. We should rejoice if we could do anything to alleviate their lot; but women who become widows at a mature age, and possibly after a life spent in ignorance of letters, do not furnish promising material for the supply of teachers. It is, in fact, a hopeless task to convert any class of persons wholesale into teachers merely because they command our sympathy. We have tried these plans and other plans too, but all our efforts have practically failed, partly because a professional teacher requires to have a long and early training and a special aptitude for the work, and partly, I may say chiefly, for another reason. It is that the idea of an independent career for women is as yet unfamiliar to the Indian mind. We must live in the hope that the idea will become more familiar as time goes on and civilization advances. We must go on educating as many girls as we can, in the hope that, as education spreads, there may spring up an effective demand for female teachers, and in the further hope that, in the varied circumstances of native life and society, there may be found an increasing number of young women willing to take the position of teachers and keep up a supply equal to the demand."*

Sir A. Croft's remarks are true that it is "hopeless to convert any class of persons wholesale into teachers merely because they command our sympathy;" also that ignorant "widows of a mature age do not furnish a promising material for the supply of teachers." Still, among the many millions of widows some may be found who can be utilised in the way proposed. At the census of 1881, the number of male teachers was 166,356; and they have since considerably increased. The number of female teachers was 4,345. Connected with the families of the teachers there must be a considerable number of widows, some of them young enough to be trained. Such might be employed in the same town or village, residing with the male teachers.

There are three essentials to success. 1. The widow should bear a good character. 2. She should be fit for her work. 3. She should have a home among relations who would take care of her.

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* *Indian Magazine*, 1886, pp. 178, 179.

Besides teachers, the families of Government servants of different grades and respectable private persons might be rendered available for the supply of suitable candidates.

It is true that some past attempts have failed; but this arose from a wrong selection and want of proper care. With judgment, the difficulties may be overcome, and every year will increase the supply of educated widows. The experiment about to be made by Ramabai will be watched with interest.

3. *Employment as midwives, nurses, &c.*—Trained midwives are greatly needed. They would prevent much suffering, and save many thousand lives every year both of women and children. Some widows who are too old or otherwise unfit to become teachers, might be utilised in this manner.

According to Hindu ideas, a woman in childbirth is impure, and probably only widows of low caste would accept the employment.

With the extension of Lady Dufferin's scheme, there will be increased facilities for the training of such persons.

11. **Widows should have the comfort of true religion.**—Hinduism teaches the poor widow that her sufferings are on account of her sins in a former birth, and dooms her to life-long misery. On the other hand, Christianity teaches that she did not exist previously, and that God reveals Himself as the "Husband of the widow, the Father of the fatherless;" "Let thy widows trust in me," is His gracious invitation.

One would suppose that such glad tidings to widows would be joyfully received; but generally it will be far otherwise. Man is naturally proud; he wishes to merit heaven by his own supposed good works. Undoubtedly many Hindu widows think that they have acquired a stock of merit which will secure to them happiness in another world. Still, there are some who will listen, and every means should be employed to make known to them the truth.

CONCLUDING REVIEW.

Claims of Women.—It was well said at a meeting in Calcutta: "There is no hand so gentle as a woman's hand, no eye so observant, no foot so soft, no ear so wakeful, no head more unselfishly thoughtful, no heart more unceasingly loving, no life more devoted than woman's."

Gratitude and duty should impel men, in their turn, to do all they can for women. Manu, perhaps knowing that these motives would have little force with the men he had to deal with, appealed to their self-interest. Even on this low ground alone, the improvement of women should be zealously sought.

Three reasons may be urged:

1. *To have healthy homes.*—Sickness is a great drawback to happiness in many ways. There is the expense of doctors, other things must be neglected to attend to the patients, the mind is kept anxious, and death may follow, taking away a beloved son; it may be only one of the family. Why do so many educated Hindus die of diabetes and carbuncle after little more than middle age? If Hindu mothers observed the laws of health, instead of trusting to charms, and ceremonies, more than half the sickness in families might be prevented, and several years added to the average life.

2. *To have well-trained children.*—Parents make great sacrifices for their children. With what care do they watch over them night and day when they are feeble, helpless infants! How readily they give up their rest, their comfort, their pleasures for the sake of their children; how they toil and save to provide for all their wants! Sometimes, however, they are repaid with ingratitude. "Sharper than a serpent's tooth it is to have a thankless child." A father may be rich and prosperous; but an ungrateful, wicked son will cast a dark shadow over all. On the other hand, affectionate well-behaved children supply the want of riches and sweeten the cup of affliction. The future life of children depends mainly on their training. Spoilt, petted children are always the most disobedient, the most ungrateful. No home can be truly happy where the children are not properly brought up, and this rests chiefly with the mother.

3. *To render political reform of real value.*—It is changes of this kind which now mainly absorb the attention of educated Hindus. The following caution by the most active member of the National Congresses should carry great weight with them. Mr. A. O. Hume says in a letter to Mr. Malabari:

"Nations in the long run always get precisely as good a Government as they deserve, and no nominal political enfranchisement will in practice prove more than a change of evils unless such an advance has simultaneously or antecedently been made along all those other lines as shall render the country qualified to assimilate its improved political status."

"Political reformers of all shades of opinion should never forget that unless the elevation of the female element of the nation proceeds *pari passu* (with an equal pace) with their work, all their labour for the political enfranchisement of the country will prove vain."*

The Lucknow *Advocate* truly says: "Political progress is but a house built on sand, unless it is based upon a high morality and developed social institutions."

ESSENTIALS TO PROGRESS.—These may be summed up under two heads:

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* *Infant Marriage, &c.*, pp. 71, 73.

1. **Government Co-operation.**—The Hon. Mr. Justice Scott, of the Bombay High Court, says in a letter to Mr. Malabari:

"If you wait till individual Hindus take up and carry through single handed, without any outside aid, any great change in their social system, you will realise the fable of the countryman who sat by the river bank and waited for the stream to run dry before he crossed over to the other side. It is not in human nature to expect great changes to be effected in a society by its own members, when the advocates of change have to face family estrangement, social ostracism and caste excommunication as a probable result of their efforts. You must in such circumstances take some middle course. Mr. Melvill suggests a *modus operandi*. 'A few representatives of each caste,' he says, 'must take the lead.' I fully endorse that view; but I would add that the action these leaders must take, is not on the lines of purely internal reform, but rather in favour of internal reform backed by a very moderate amount of Government interference."*

Rao Bahadur G. H. Deshmukh, late Member of the Legislative Council, Bombay, expresses a similar opinion:

"It has become a point of honour in Hindu society, to keep widows unmarried. Those that keep their widows in this state are considered of the highest and purest caste. Within these fifty years many lower castes have given up remarriage simply to approach the Brahmins. No reform can be carried out unless some political influence is brought to bear upon it. The history of the world shows this very clearly. If Government had not stepped in and prohibited *suttee*, infanticide, suicide, self-inflicted tortures, &c., we would have seen these cruel spectacles to this day."*

2. **Enlightened Public Opinion.**—This is the chief element, for it would secure the former without which also it would be of little value. The late Sir M. Melvill says:

"Even if the law should declare that no girl under twelve should be a wife, nor consequently a widow, it does not follow that the society in which the girls live will not treat them as widows for the purpose of re-marriage. The priests may go through the same ceremonies as now, and attach to them the same efficacy. The law may say that these ceremonies constitute only a betrothal; but the priest may say that they constitute a marriage, religiously, if not legally, binding; and that the girl is really a widow, and cannot be re-married. Unless the influence of the priests be shaken, the girl may be treated as a widow, whatever the law may say."†

With regard to deferred marriage the Hon. K. T. Telang, of Bombay, remarks:

"The man who wishes to initiate this reform finds his difficulties neither in the Shastras, which are only imperfectly if at all understood,

* *Infant Marriage, &c.* p. 47. † Infant Marriage, &c. p. 96.

nor in the caste, which, as such, has not claimed to exercise jurisdicti in the matter, but in those nearest and dearest to him, in his fami and among his relations. To many of them the new departure is di tasteful, first, because it is a new departure; secondly, because it is loo ed upon as calculated to deter the enjoyment of the great blessing having a son; and thirdly, though this perhaps only to a small exte because it is calculated to interfere with the *éclat* of the celebration the 'second marriage!' These are the real difficulties in the way reform."*

Means of Enlightening Public Opinion.

The following may be mentioned:

1. **Education.**—This powerful agency has, in general, not be utilized as it ought to be. It has often been simply literary, a parently without a thought that it ought and might contribu very considerably to the material and moral progress of the peop Mr. Hodgson Pratt, when Inspector of Schools in Bengal, wrote

"I would ask why should Greeshchunder Chuckerbutty be expect to know 'what circumstances enabled Shakespere to exhibit an accur knowledge of Greek Mythology,' or 'in what respect the dramatic co positions called 'Mysteries' differ from those called 'Moralities,' and oth facts of a like nature? On the other hand, it is of very great impo ance, that he should see clearly the danger of living with an open sew running under the lower floor of his house, or the cruelty of marry his children at an immature age, or the impolicy of exhausting the s of his fields by the disregard of important principles in chemistry: a it is very important that his mind should comprehend the sublimity a beauty of the laws by which his own body and every thing around h are governed; and that his heart should, if possible, be awakened to t great facts and conclusions of Natural Theology."†

It is admitted that some changes for the better have been ma since the above words were written; but much yet remain to done.

From the earliest stage to the highest, the moral elevation those under instruction should be kept in view.

Importance of School Books.—It has been remarked, "*Whate you would put into the life of a nation, put into its schools.*" One the most effectual modes of accomplishing this is to put it into t *School Books.* They are read by the children when the memory quick and retentive. Impressions are then produced which rem through life. Dr. Duff says:—

"'Give me,' says one, 'the songs of a country, and I will let a one else make the laws of it.' 'Give me,' says another, 'the school boo of a country, and I will let any one else make both its songs a its laws!'"

* *Infant Marriage, &c.* p. 52.
† *Bengal Public Instruction Report*, 1856-57, App. A., pp. 2, 3.

An intelligent teacher, if compelled to use inferior class books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few superior schools, as has been well observed, "the book is every thing, for the master cannot supply what it fails to give."

But even in the case of the best teachers, it is a great advantage to have good text-books. Oral instruction must be limited, and if the pupils can *read* as well as *hear*, the lessons will be doubly impressed upon the mind.

Need of Adaptation,—When Lord Northbrook and Sir George Campbell, intelligent, thoughtful men, visited certain schools in India, few things struck them more forcibly than the want of adaptation in the text-books to the country. Teachers from Scotland introduced the text-books used at home, apparently without considering that books suitable for Christian children in the North Temperate Zone, were not adapted for the use of Hindu children in the Torrid Zone. As well might a farmer sow the same seed on the burning plains of the Carnatic as within sight of the Grampians.

There are three great objections to the use of Home Books in this country:

1. *They are not intellectually adapted to India.*—While lessons on such subjects as the Robin-redbreast, crossing sweepers, &c., are very appropriate for children in Britain, it is manifest that they are not suited to beginners in this country.

The Report of the Education Commission has the following remarks on the use of such books in India:

"Adapted or unadapted, the books that are most suitable, because conveying the most familiar ideas, to English children, are most unsuitable to natives of India. Though often compelled to read about such things, the Indian learner knows nothing of hedge-rows, birds-nesting, hay-making, being naughty, and standing in a corner." p. 346.

Advanced students should be made to understand such allusions, but they are out of place in elementary School books.

But there are more serious objections to their use.

2. *Home Readers are not fitted to counteract the social and moral evils under which India groans.*—The tendency to run into debt, neglect of female education, early marriages, the cruel treatment of widows, caste, &c., are crying evils, not one of which is alluded to in books published in England; but which can be exposed in books prepared specially for India.

3. *Home Readers are not adapted in a religious point of view.*—It is true that Government Schools profess to be conducted on the principle of "perfect religious neutrality;" but this does not apply to Mission and Aided Schools, which are free to give religious instruction.

In some of the largest Mission Schools in India, home "Readers pure and simple, are used. As a general rule, school books printed in India are home models. In the colleges English literature is studied, which necessarily has no direct bearing upon social reform in India. In some cases vernacular books, abominably filthy, have been prescribed for University examinations on account of their literary merits. Occasionally even the English selections have been objected to on moral grounds. The Madras University requires this year as one of its subjects Shakspere's King John, the first act of which is very unsuitable for study by young men and women. The same complaint was made of one of the Calcutta University selections. The *Epiphany* recommends the preparation of a Moral Text-Book for University Syndicates! . . .

Professor Darmesteter thus condemns the result of the present system:

"How the educational influence of England has proved superficial and has failed to touch the moral fibres is evidenced by the movement all political and no way social, that it has produced."

This language is too strong; but it contains a large amount of truth. The seed has not been sown, and consequently the fruit is wanting. The education has been largely literary, without reference to the circumstances of Indian students or bearing on their moral character.

Certain social customs may be considered as trenching on religion; but there are others the evils of which might be pointed out in books for schools of all classes; *e. g.*, want of thrift, the tendency to run into debt, marriage expenses, &c. There is also no objection to urging one of the most important reforms—female education. This might begin in the Primer by a sentence like, "Girls should go to school as well as boys," and be enlarged upon more and more in subsequent "Readers."

Social reform might occupy a prominent place in the Moral Text-Books which have been proposed for Schools and Colleges.

University Prizes.—Mr. Lee Warner, while condemning Mr. Malabari's proposal with reference to the Universities, made the following suggestion:

"I see no reason why the University should not accept an endowment for founding a prize for the best essay on the subject of Hindu customs, matrimonial and others."*

Wealthy Indians, interested in the cause, could in few ways help on the movement more than by endowments for such a purpose. It would secure the attention of some of the most promising students being turned to the subject for generations to come.

* *Infant Marriage, &c.* p. 60.

Co-operation of Teachers and Professors.—It was the warm interest of professors, like Dr. Reid, which kindled the enthusiasm for female education displayed in 1849 by the students of the Elphinstone Institution, Bombay (See page [illegible]). Similar zeal would greatly help on the movement at present.

Teachers may show their interest in social reform by using school books in which it forms some of the lessons, and by oral teaching. Pupils should be urged to get their sisters to attend school, or, if that is not practicable, to teach them at home. On various points, essays might be written, and they might form topics for discussion.

Mr. Chandavarkar, addressing Bombay students, said that "he looked upon them as the rising hopes of the country, looked up to them more than to any one else for the light and the life of which India stands in great need now, and of which India would stand in all the greater need in the days to come."

Whether those now under training will become a power for good, depends much upon their teachers and professors. Their pupils will, in some measure, imbibe their spirit.

The Press.—"The Fourth Estate" is a growing power in India. In 1835 there were only six Native Papers in India, and "these in no way political." Their number now must be nearly 500.

As might be expected, the Indian Press, to a large extent, reflects "Native Public Opinion." A few journals advocate social reform and express enlightened view. Many confine themselves largely to politics. Professor Darmesteter says:

"The politicians of India are like those of other countries; the supreme object of politics is not reform, but only a place in the budget. ...Now India asks for an Indian parliament, for admission into the higher ranks of the Civil Service, for all such reforms as interest a small clique or a small body of the *élite*, call it by any name you like."*

Other papers, like "Eminent Hindu Gentlemen" in Calcutta, seek to defend everything national.

The *Subodha Patrika* has the following remarks on such conduct:

"What else there can it be but a false semblance of patriotism which should require of us to throw the veil over every iniquity that may be committed by natives and hold the fiercest light of criticism to the slightest delinquency on the part of European officers of Government? Rather one would think there is a clear duty laid upon all who care for the progress of the people to expose the faults and shortcomings of their countrymen as well as all glaring instances of misconduct that may fall under their observation. In this way alone, is it possible to take any effectual measures against their prevalence. Which then is true patriotism and which is false? *28th Oct.* 1888.

* Preface to Letters on India.

[illegible] quote from Sir Madhava Rao on the title [illegible] [illegible] by Indian editors, and their strength [illegible] [illegible] their country from the "self-inflicted, [illegible] [illegible] and therefore avoidable evils" from which [illegible] [illegible] urging the people to "self-help," many pa[illegible] [illegible] of every thing at the door of the British Go[illegible] [illegible] satisfactory that there is, on the whole, an [illegible] [illegible] would now be established, like the Ch[illegible] [illegible] welcoming. With the diffusion of enlightened [illegible] will become one of the most potent instru[illegible] [illegible] social reform.

[illegible] Anglo-Indian papers treat chiefly of politics a[illegible] progress; but help is occasionally given to social [illegible] rule, much more might be done to aid the movement.

General Literature.—Besides educational works and the press, free use should be made of literature in every form; as *leaflets*, tracts, tales, learned treatises, prose and poetry. Though [illegible] influence of books is generally much less than that of the voi[illegible] they have the advantage of being able to be multiplied indefinite[illegible] They can reach lonely stations where no lecturer is ever hea[illegible] they can penetrate the recesses of the Zenana. They are hel[illegible] to other agencies, preserving or deepening impressions which ha[illegible] otherwise been produced.

Much might be done to improve the condition of women by scatt[illegible] ing broadcast over the country pithy papers on various poi[illegible] as has been done in the case of the National Congress. Reforme[illegible] with the requisite means, should take up this work.

Lectures.—These may be very useful. The audience gene[illegible] consists of persons already more or less interested in the *subje*[illegible] and the seed falls, in some measure, on a prepared soil, and [illegible] fructify. They are an excellent mode of beginning a movement [illegible] any place.

Associations.—"Union is strength." When it is desirable [illegible] England to influence public opinion on some important quest[illegible] or to benefit a particular class of the community, one of the f[illegible] steps taken is to form a society for the purpose. Already seve[illegible] Associations have been formed in India for Widow Marriage, [illegible] for Social Reform generally. Their number ought to be multip[illegible] indefinitely. Every town in the country, every large village, sho[illegible] have its organization. If taken up by even one zealous m[illegible] he would find persons to join him.

Rules of Associations.—It is an important question whet[illegible] Societies should confine themselves to one main object or deal w[illegible] all of a kindred character. Each plan has its advantages and [illegible] advantages. The decision must be determined partly by the [illegible] *cumstances* of each place. In a large city it may be possible

and sufficient reformers to work two or three associations; in small towns one general society may be the best arrangement. The principal objects might be somewhat as follows:

1. The promotion of Female Education by aiding in the establishment of girls' schools and encouraging home teaching.

2. Reform in Marriage Customs; *e. g.*, regulating the age, expenses on betrothal and wedding, dowry, intermarriage between classes closely allied, and the suppression of any objectionable customs.

3. The improvement of the condition of Widows.

4. The discouragement of Nautches and other customs prejudicial to social purity.

5. The promotion of greater friendly intercourse between different classes of the community.

6. The delivery of lectures, the circulation of papers on social reform, petitioning Government, &c.

Arrangements might be made for a monthly lecture or address.

In England petitions to Parliament are one of the chief ways of indicating public opinion. In India the danger is lest Reactionists should get up counter-petitions with a much larger number of signatures.

Mr. Malabari suggests as one object "the curtailment of expenses on foolish customs, particularly caste dinners."

The notions of the people about charity require to be corrected. Much of the money given in this way goes simply to the encouragement of idleness and vice.

Pledges.—In several Hindu Societies which have been formed members gave pledges not to marry their daughters under a certain age; but it was generally found that when the time came for them to be carried into practical effect, they were broken. The Hon. K. T. Telang says:

"A 'pledge' would probably succeed in driving away people from the association rather than in attracting them to it. The object of the association should be, I think, to familiarize the people with the evils of the prevailing system, and to help anybody, be he a member or not, who is ready and willing to break through the system himself. If the members themselves break through it, well and good; the success of the association will be greater, more rapid, and more complete than in the other alternative. But I don't think the success should be imperilled in advance, as it will be if a 'pledge' is insisted on, which by the hypothesis we are not prepared practically to redeem. I must add, too, that I have not much faith in the operative character of pledges of this sort."*

Ladies' Associations.—In England and America ladies are some of the most energetic workers of Societies. A small beginning has

* *Infant Marriage, &c.*

also been made in India. The Brahmos of Calcutta have had Associations. Mr. S. Ramasawmy Mudaliar, M.A., B.L., suggests that the work of female education should be "intrusted to Committees consisting solely of European and Native ladies." He adds:

"But as a *sine qua non* for the Hindu ladies taking any interest in the work of these committees, the discussion should take place in the vernaculars. Arrangements should also be made for the inspection of schools under their management by those committees from time to time. I confess that Hindu ladies will not be of any great service in the beginning in carrying on the real work of the committees, but I have no hesitation in saying that what is wanting in this direction will not be soon be made up, but from the beginning the gains in other directions will be immense and women taking an interest in the work will be of incalculable service in spreading female education in Southern India."*

The *Bangalore Spectator* shows what may be done even by one person.

"We are glad to hear that the Home organization for the Education of Hindu ladies is working satisfactorily. This evening all the lady pupils will assemble at Rugby Hall, the residence of the Hon. Justice T. R. A. Thumboo Chettiyar, at the invitation of Mrs. Thumboo Chettygaru. The educated and enlightened Native ladies of Mrs. Thumboo Chettygaru's position and social standing must take the lead in encouraging female education in this country. Mrs. Thumboo Chettygaru deserves great praise for the worthy example she has set in bringing together her educated sisters to meet several European ladies at her residence, so that they may be mutually benefited by appreciating the value and usefulness of education."

Personal Example.—It is a very old maxim, that "Example is better than precept." Homer said more than 2000 years ago, "Nay, be thou a mere talker of words, but a doer of actions." The Bengalis have a proverb "In words mountain-like; in deed mustard-seed-like." Mr. P. C. Mozumdar said in Calcutta: "Now when our women are in this condition to go and utter orations and then rest in peace under a soothing sense of self-complaisance must bespeak much eqanimity of mind and conscience; but whether it bespeaks sufficient manliness is quite another question." Dr. Miller gave the following advice to the young men of Madras. "The educated Hindus should not forget that fine discussions and elegant speeches, and long orating, would not help them a bit towards removing the great evils of enforced widowhood and infant marriage. There must be action and self-denial."

The following are gradual stages of individual action:

1. *Refusing to join in "boycottiny" reformers.*—It is to be regretted that there are educated Hindus who have not yet reached

* *Indian Magazine*, 1888, p. 484.

[illegible] mark of progress [illegible] say [illegible] in Bengal [illegible] caste.

Nevertheless the institution was powerful among those who disregard many of its rules as it was with their fathers who rigidly observed them all. They find it as hard to bear excommunication themselves, and are as disposed to inflict that punishment upon wrongdoers of their community, as was the case with their ancestors in the past."*

2. *By countenancing reformers.*—This may be done in various ways: by joining associations, attending meetings, contributing towards the expense of reform movements, presence at widow marriages, friendly intercourse with reformers [illegible]

3. *By refusing to attend infant marriages, [illegible] parties, &c.*—The Hon. K. T. Telang says:

"One practical mode in which it will be in the power of all of them to do so is to decline to attend any of the *tamashas* which are taking place so frequently in Bombay, and on occasions in the mofussil also, 'in honour of' the weddings of little children. [illegible] be one practical method of discountenancing the [illegible] And its effects will not, I am persuaded, be quite insign[illegible]

Mr. Telang referred specially to officers of Government; but [illegible] duty applies to all. If Europeans in high position set the example, the influence would be considerable.

4. *By the following measures in his own [illegible]*

1. Securing education for all its female [illegible], and providing them with wholesome literature.

2. Gradually allowing women to mix in society.

3. Postponing the marriage of his daughter until they are of mature age.

4. Curtailing marriage expenses, refusing to employ nautch girls, and forbidding the [illegible] language or any other objectionable customs.

5. Treating widows with kindness, as suggested at page 130-135.

One great cause [illegible] spent on ornaments [illegible] Women should be taught that the best adornments [illegible] pearls or costly array, but good work.

Educated men [illegible] reform. When an orthodox [illegible] marries his infant da[illegible] supposes that he is obeying a religious command. [illegible] does so, he is violating his conscience [illegible] a pernicious custom simply to please the [illegible]

* [illegible]

[illegible]

As already remarked, the greater degradation is to be unconscious of its existence. The Hon. P. Chentsal Rao thus describes the state of things:

"It is a fact that the system of infant marriages and enforced widowhood has gained a firm footing in this country, and the generality of us have [illegible] all feeling in the matter. The so-called orthodox portion of the community and the uneducated classes under their influence have not only lost all feeling in the matter, but their hearts are so much hardened that they even persecute those that endeavour to relieve them."*

He says also

[illegible] me how a system so [illegible] existence in a country remarkable for [illegible] among a class of men who have cultivated their [illegible] of kindness to such a nicety that they dread to kill an ant or cut open an egg!"

[illegible] Hindu citizens, who raised [illegible] the sacred cow during the [illegible] holidays to have [illegible] their *gherni gáe*, that is the [illegible] and daughters' before invoking [illegible] The *Indian* [illegible] adds

[illegible] earth, and their [illegible] m. But custom [illegible] most cherished relations of [illegible] to the form, regardless of the spirit. They are [illegible] monkeys, &c., and [illegible] ntives at home [illegible] of hearts the [illegible] it is a sin [illegible]

[illegible] widowhood [illegible] into the [illegible] mothers [illegible]

[illegible] supreme [illegible]

[illegible] of right [illegible] observance [illegible]

[illegible]

[illegible] remarks:

"The masses still grope in darkness. They are bound to these customs and the foolish teachings of their priests. It must not be forgotten that priests derive a very large benefit from perpetual widowhood. A widow thinks that her misfortunes arise from her not having attended to religious duties in former lives, and therefore she must devote her time and wealth to pilgrimages and so on. The wealth of most widows is devoured by priests. It is the widows, rich and poor, that maintain the priesthood in luxury."*

To show the evils of the present system has little influence with the orthodox. The Hon. M. G. Ranade says:

"Mere considerations of expediency or economical calculations of gains or losses can never move a community to undertake and carry through social reforms, especially with a community like ours, so spell-bound by custom and authority. [illegible] people feel, and feel earnestly, that some of our social customs [illegible] with evil, [illegible] evil is of a temporal character, they think that it does not justify [illegible] of commands divine, for such breach involves a higher penalty. The truth [illegible] the orthodox society has lost its power of life, it can initiate no reform nor sympathise with it."

The people have been taught by their spiritual guides to [illegible] evil good, and good evil; to put darkness for light and light for darkness." Hinduism is at the root of India's degradation. It is this which is responsible for early marriage and enforced widowhood. It is this which has sought to keep women and the bulk of the population in [illegible] which has split up the people into countless sections, which, in the name of religion, doomed women to a life of infamy, which kindled the *sati* fire. These are all but some fruits of the Upas tree which has, for unfold ages, been the curse of India. It is not sufficient to lop off branches; the root must be [illegible]

Mere education will not remedy the [illegible] Graduates and undergraduates are now counted by tens of thousands, but last year Principal Wordsworth alluded to the [illegible] venerable Dewan of Indore" as "fighting [illegible] battle against cruel custom and perverted [illegible]."

The [illegible]

[illegible]

[illegible] who, notwithstanding their high education [illegible] have [illegible] the opposition, and thrown all [illegible] the way of reform."

With many so-called educated men, self-[illegible] is [illegible] mine."

Mr. Ranade expresses the following opinion:

"Our deliberate conviction has grown upon us with every effort [illegible] is only a religious revival that can furnish sufficient moral [illegible] work out the complex social problems which [illegible] attention. Only a religious revival, a revival not of forms, but of sincere earnestness which constitutes true religion [illegible] the desired end."

[illegible] furnishes the necessary [illegible] mers.

When Christianity was first made known in Europe, the state of society, even in the most civilised nations [illegible] corrupt [illegible] tery was a *fashionable* crime. The [illegible] was extended to [illegible] Nero's tutor, wrote [illegible] when there are high-born [illegible] count their years by the husbands." A [illegible] Venus had a thousand prostitutes for its priestess.

[illegible] most elevating influence [illegible] Dr. Kay, [illegible]

[illegible] was at once re-instated in [illegible] position as the [illegible] counsellor [illegible] often [illegible] the easy [illegible] ting [illegible] bination [illegible] hitting a [illegible] the brain [illegible] the wet [illegible]

[illegible]

vailed over almost the whole expanse of Asia; that throughout the vast empire of China and in the greater part of India, female children are betrothed in infancy; that in almost every pagan race, ancient or modern, females are given away in marriage without their own consent; that in many they are bought and sold in the market; that divorce can in most cases be had on easy terms; that not only the Brahman of India, but the Polynesian savage, and even the Negro slave of the West Indies, would feel themselves degraded, if they allowed their wives to eat with them; that intellectual culture, when apart from the sanctifying influences of Christianity, has nowhere checked,—has rather precipitated,—the derangement of the relation of the sexes to each other:—let these facts be duly weighed; and then let us turn to witness the purifying and ennobling operation of Christianity on the character of woman, raising her,—I will not say, to a position of equality with man, but to the consciousness of her own proper work as his counsellor, fellow-worker and comforter, and who will not admit the supernatural origin of a religion which alone has provided means (at once so simple and so profoundly efficacious) for subduing 'the corruption that is in the world through lust?'"

"This tender reverence for woman," says another writer, "is no mere product of culture and civilisation, for it was unknown to Greece and Rome in the zenith of their refinement;.....it is the reflection on earth of that self-devoting love which brought the Son of God down from heaven: it is an echo of those accents which, on the hills of Galilee and in the streets of Jerusalem, ever drew to the Saviour's side those who needed His love the most."

When the women of India accept God's offered mercy through Jesus Christ, when their hearts are purified by the indwelling of the Holy Spirit, then will they be raised to their true position, becoming "ministering angels" to all around them, and encouraging every good and noble aspiration. The same course would also raise up among the men the most earnest, persevering and successful reformers.

The humbling confession must be made that many who are called Christians are such only in name, and simply bring disgrace on the religion they profess; but, taken as a whole, the elevating influence of Christianity is apparent. "That power which not only transformed the Northmen, and Teutons, and Huns, but renovated the disorganized society of the old Greek-Roman world, will alone enable India to rise and claim her place among the nations of the *redeemed*."

Dr. Kay concludes with an appeal to Christian women in India which, in spirit, may be applied to all:

"Into what particular channels you would do well to direct your efforts, is not for me to say;—your own minds following the guidance of Providence, will tell you better than I can. If only you are earnest

[illegible] *do good.* All I would urge on you [illegible] member that [illegible] land above fifty millions of sisters, *capable* of acqu[illegible]g the virtues that adorn the female character, but now held down in ig[illegible]ce, and moral foulness, and superstition. Remember this, and God's grace, you may so pass the time of your sojourning here, ti whatever else you do or leave undone, at least, your prayers,—your al —your faith,—your charitable holy religious lives,—shall ascend a memorial before God, and shall draw down His blessing on In until this spiritual wilderness 'rejoice and blossom as the rose.'

* *The Influence of Christianity on the Position and Character of Woman.*

PRINTE[illegible] AS. 1891.

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